



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 06925033 4

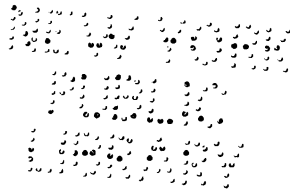
the first of these is the fact that the
the second is the fact that the
the third is the fact that the
the fourth is the fact that the
the fifth is the fact that the
the sixth is the fact that the
the seventh is the fact that the
the eighth is the fact that the
the ninth is the fact that the
the tenth is the fact that the
the eleventh is the fact that the
the twelfth is the fact that the
the thirteenth is the fact that the
the fourteenth is the fact that the
the fifteenth is the fact that the
the sixteenth is the fact that the
the seventeenth is the fact that the
the eighteenth is the fact that the
the nineteenth is the fact that the
the twentieth is the fact that the
the twenty-first is the fact that the
the twenty-second is the fact that the
the twenty-third is the fact that the
the twenty-fourth is the fact that the
the twenty-fifth is the fact that the
the twenty-sixth is the fact that the
the twenty-seventh is the fact that the
the twenty-eighth is the fact that the
the twenty-ninth is the fact that the
the thirtieth is the fact that the
the thirty-first is the fact that the
the thirty-second is the fact that the
the thirty-third is the fact that the
the thirty-fourth is the fact that the
the thirty-fifth is the fact that the
the thirty-sixth is the fact that the
the thirty-seventh is the fact that the
the thirty-eighth is the fact that the
the thirty-ninth is the fact that the
the fortieth is the fact that the
the forty-first is the fact that the
the forty-second is the fact that the
the forty-third is the fact that the
the forty-fourth is the fact that the
the forty-fifth is the fact that the
the forty-sixth is the fact that the
the forty-seventh is the fact that the
the forty-eighth is the fact that the
the forty-ninth is the fact that the
the fiftieth is the fact that the
the fifty-first is the fact that the
the fifty-second is the fact that the
the fifty-third is the fact that the
the fifty-fourth is the fact that the
the fifty-fifth is the fact that the
the fifty-sixth is the fact that the
the fifty-seventh is the fact that the
the fifty-eighth is the fact that the
the fifty-ninth is the fact that the
the sixtieth is the fact that the
the sixty-first is the fact that the
the sixty-second is the fact that the
the sixty-third is the fact that the
the sixty-fourth is the fact that the
the sixty-fifth is the fact that the
the sixty-sixth is the fact that the
the sixty-seventh is the fact that the
the sixty-eighth is the fact that the
the sixty-ninth is the fact that the
the seventieth is the fact that the
the seventy-first is the fact that the
the seventy-second is the fact that the
the seventy-third is the fact that the
the seventy-fourth is the fact that the
the seventy-fifth is the fact that the
the seventy-sixth is the fact that the
the seventy-seventh is the fact that the
the seventy-eighth is the fact that the
the seventy-ninth is the fact that the
the eightieth is the fact that the
the eighty-first is the fact that the
the eighty-second is the fact that the
the eighty-third is the fact that the
the eighty-fourth is the fact that the
the eighty-fifth is the fact that the
the eighty-sixth is the fact that the
the eighty-seventh is the fact that the
the eighty-eighth is the fact that the
the eighty-ninth is the fact that the
the ninetieth is the fact that the
the ninety-first is the fact that the
the ninety-second is the fact that the
the ninety-third is the fact that the
the ninety-fourth is the fact that the
the ninety-fifth is the fact that the
the ninety-sixth is the fact that the
the ninety-seventh is the fact that the
the ninety-eighth is the fact that the
the ninety-ninth is the fact that the
the hundredth is the fact that the

SB
17/11/04

SOCIAL HARMONISM

Human Rights Under Functional Government

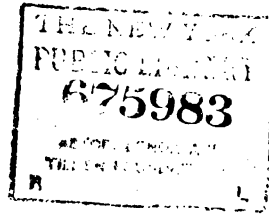
HOLMES W. MERTON



PUBLISHED BY
HOLMES W. MERTON
NEW YORK CITY

1914

50



Copyright, 1914
International Copyright, 1914
By Holmes W. Merton

W. H. MERTON
1914

CONTENTS

	PAGE
PRELIMINARY SURVEY	5
CONCERNING LIFE UNDER MIS-REPRESENTATIVE GOVERNMENT.	
THE CRITERION OF GOVERNMENT.....	17
PROGRESS AND THE EMOTIONS.....	43
MENTAL SERVITUDE	49
CONCERNING MAJORITIES	63
EXECUTIVES AND THE JUDICIARY	75
VOCATION REPRESENTATION	85
OWNERSHIP: RENT: INTEREST	91
CONCERNING LIFE UNDER REAL REPRESENTATIVE GOVERNMENT.	
FUNCTIONAL REPRESENTATION	111
DEPARTMENT OF SCIENCE— <i>The Law of Logic</i>	125
DEPARTMENT OF INDUSTRY— <i>The Law of Industry</i>	141
DEPARTMENT OF WEALTH— <i>The Law of Ownership</i>	167
DEPARTMENT OF ARTS— <i>The Law of Perception</i>	191
DEPARTMENT OF LETTERS— <i>The Law of Memory</i>	205
DEPARTMENT OF CULTURE— <i>The Law of Progress</i>	217
DEPARTMENT OF MARRIAGE— <i>The Law of Sexality</i>	229
DEPARTMENT OF FAMILISM— <i>The Law of Parentity</i>	245
DEPARTMENT OF HOME— <i>The Law of Bodily Wants</i>	257
DEPARTMENT OF COMMERCE— <i>The Law of Distribution</i>	267
DEPARTMENT OF RULERSHIP— <i>The Law of Ranks</i>	277
DEPARTMENT OF RELIGION— <i>The Law of Responses</i>	287
THE TRANSITION PERIOD	299

WYOMING
21.001
V. A. 2011

PRELIMINARY SURVEY

An equitable, just government, a government which shall provide for the conscious personal security of every individual who obeys the Law of Industry, a government which shall make possible a harmonious social and civil state is the great need of the age.

In attempting to draft a plan of rational government, what shall we choose as the source of our laws? Where shall we seek a criterion, where a model, where a natural basis for a working government? Or, to push the question to a finality, where may we expect to find the highest order of natural law?

If such a basis were to be found in history, it would be ours to-day by inheritance; if it were to be found in moral codes, it seems as if it would at least be generally discerned to-day; if it were to be found in past legislation, the present statutes would be its full-fledged descendants. Clearly, we must look for some source other than history, moral codes or human statutes for a basis of rational government.

Led by "conservative" thought and selfish power, the race has always been enamored of old laws.

Most of these old common and statutory laws are low laws arising from the low natural laws of man's nature. Their operative results have been selfish aggrandizement for the party in power, for the man in control, and for the elements of society in control.

We inherited old English Common Laws, and in general we cling to them—virtues, faults and all. Here and there, we have changed their forms or their intensity. We do not have capital punishment for some two hundred crimes, and land-owners and titled aristocrats do not have private hangings for the edification and the advancement of the morals of the poachers, the sheep stealers and the populace, as was the English custom some three hundred years ago.

Our present governing laws, with some slight modifications from century to century, are ours by a series of race inheritances; directly from the English, who inherited most of them from the Normans and Romans, and these races in turn had inherited their laws from the Greeks, Egyptians, Aryans and Mongolians back through the ages.

In past ages those who had power, financial or hereditary, sought to restrain progress, to deny the slowly rising expression of the more educated masses of mankind that sought legal or constitutional advance or the right to representation.

The same autocratic, reactionary tactics are to-day employed by the "safe" and satisfied "few," who are in the financial governmental saddle and ride mankind. Moreover, they are ready with many specious reasons why better laws than those that are now operative cannot be discovered. One of these reasons being that the race has reached such a stage of advancement that to discover new social laws would be impossible! And a plan of government, never! We are told that plans of government evolve! That they spring out of human nature by accident! *It is implied that social laws spring out of a sub-*

consciousness of nowhere, and have no prototype, no go-before except the mistakes of the past.

But a spirit of a new and better day is manifest.

Slight advancements in government, and in civil and social life have been forced, again and again, throughout the ages, by a mass of men when some shock has caused them rudely to realize that *some old right had been grossly abused*. Such widely aroused emotions generally culminated in destructive personal ambitions, rebellion and disastrous wars.

The race has, however, reached that stage of mental development where a large number of men and women are demanding that advance shall no longer be marked by bloodshed or by disrupting forces; they demand that advancing changes must be the product of rational legislation, of adjudicated equities, of normal life and of harmonizing conditions. The age is here when something vastly better than the prevailing laws and the business "systems" must come as the order of social and industrial life, if we are to advance, nay, if even the good of to-day which the mass of men can claim is to endure.

Again we ask, where shall we look for a basis of rational government? Where, but in the mentality of man himself; that is, in the nature of the highest types of men.

In "The Coming Race" Bulwer Lytton tried to imagine a race without the knowledge of evil ways or of the old order of human life. He tried to describe the life and social forms of such a supposititious race. But his system of social life, like many another, was improbable and impossible. History and ethics were his supreme guides. He did not seem to realize that moral generalities are not competent

criteria for government, or that history is not predictive. History, always looking backward, represents the average mind of the past with, here and there, an exceptional mind whose power, or influence, has generally been minimized by the lethargy or opposition of the great majority of minds. Lytton failed to present a workable constitution of government because he did not understand the mental constitution of man, and the *natural laws* arising therefrom.

It is almost inconceivable that rulers and legislators have seldom tried to find a natural basis for new and better laws, that they have never comprehended *the one organic basis* for equitable higher laws which shall give man's complex being complete representation.

Out of every mental function there arises a great natural law whose operations are the source of a series of natural needs and wants; those needs and wants are, in turn, the origin of a series of normal pleasures.

These mental functions, their natural laws, and their operative results are *the only organic basis of a rational form of government*.

A natural law is the uniform method of action of any part of nature—from the Solar System to the minutest organ of microscopic life. A natural law is inherent and is self-operative; for instance, the law of capillary attraction which causes the sap to rise from the deep underground roots of trees to the topmost leaves.

All the natural laws of human life inhere in man's nature—natural laws of his physical body, natural laws of the different parts of his mentality. Throughout this book the words, natural laws, will refer only

to the natural laws of his mentality unless otherwise specified.

Statutory and common laws are attempts to translate natural laws into rules of social relations—protective, directive, restrictive. They are expressions of some part of man's mentality but, unlike natural laws, they are exherent and are not self-operative.

Natural, organic laws are of widely different orders, varying from the low Law of Greed and Selfishness to the high Law of Reciprocity.

A low natural law is not necessarily a bad law; such laws are, however, usually selfish in aim; they need to be modified by the operation of a higher natural law.

A low natural law is simply a law inherent in a low region of man's mentality. Defense is a low mental faculty. The uniform method of its action is selfish, therefore we call this law, the Law of Selfishness—a low natural law. Likewise, the statutory and common laws expressive of man's intent to promote the desires and wants arising from greed and selfishness are low laws.

The reason that our statutory and common laws have resulted in such injustice and misery to the mass of mankind, and in such enormous pecuniary gain and unmerited power to the few—albeit, not in their highest development—is that the majority of these laws are the expression of low faculties of man's mentality.

Laws which are the direct or indirect expression of low faculties are not competent to represent or to satisfy the desires, needs and character of the higher organs, or to result in high social forms of life.

Obviously, if all forms of government and of civil and social life arise from natural laws of some order, to improve upon our past and present forms of government and of civil and social life, higher natural laws than those now dominantly operative must be brought into controlling activity. When the higher laws of men's being are dominantly operative in government, they will necessarily insure continual progress, increasing bodily comfort and normal happiness.

Every great natural law creates a series of wants and a desire for related enjoyment. Never do such wants and desires primarily spring from external conditions and objects—environment—as the doctrines and philosophies of to-day claim.

Even when low natural laws are in dominant control, some high natural laws may be manifest in the impulses and powers of the more refined or advanced elements of society.

If the wants arising from high natural laws are not supplied and their related pleasures are not gratified, or only poorly so, the need and loss is felt by high types of men, and struggle for such satisfaction usually follows. If—because of the exclusions of our social life—normal satisfaction is not obtainable, some more common and less ennobling substitute will be forced upon these seekers.

Wants and pleasures of a low order are more readily defined, understood and, generally, more easily procured than are those of a high order.

Compare one of the great low natural laws, the Law of Bodily Wants, which embraces nutrition, reproduction and self-protection from the elements, *with a great higher natural law, the Law of Industry.*

The Law of Bodily Wants must be in force, else life ceases. In low life it has been defined as the law of the fang and claw. It is the law of demand, of prey, of the stronger and most sagacious using the aggressive organs of mentality to discover and to secure the objects of its satisfaction, even at the expense and life of others.

The high natural Law of Industry is as yet only partly active in social life. Some people produce, and some do not. Even so, the conditions now are better than those existing when the Law of Bodily Wants was exclusively dominating. Great injustice, however, to-day results from the incomplete operation of the Law of Industry for, not infrequently, those who do comparatively nothing get the greater benefits.

The Law of Industry, if perfectly operative, would demand that all mankind of suitable age produce an equivalent for what they consume; it would demonstrate that industry is the normal path to happiness and plenty.

The two low natural laws which find fullest expression in our common and statutory laws are the Law of Ownership (wealth) and the Law of Commerce; hence the overwhelmingly prevalent schemes of profit, interest, rent, chance and speculation.

It is a truism to say that our common and statute laws have failed to carry mankind to those forms of desirable life where security, comfort and happiness are possible for all. Without the normal and restraining laws arising from man's highest faculties, there will be continued misery, contention, war and social strife, and the great mass of men will con-

tinue to be overshadowed by all the blighting phases of poverty.

The expression of high natural laws, other than the Law of Industry, has not entered into our government or legislation anywhere, except in a slight and fragmentary way.

The government herein advocated includes—as any rational government must include—the expression of all the high natural laws, as the Law of Science, Culture, Religion, Rulership. Every one of the natural laws, from lowest to highest, will have specific representation in the community, town, county, state and nation. This representation will be by men and women chosen because they possess specific power and attainments in that part of government and social life arising from the specific faculties which their department represents. Actual, complete and functional representation will replace proxy, partial and “district” representation.

These representatives—cultured scientists, hygeists, farmers, artists, artisans, economists, historians, recorders, accountants, purveyors, engineers, merchants, and many others—will take up all the vocations of society and develop them for the benefit of the whole, and not for the benefit of the few or of “special interests.”

The officers of the different vocations will be the directing power in the government. Each must fully understand not only the creation of the products of the vocation or the vocations which he or she represents, but, also, understand the distribution of those products. This is necessary in order to maintain each vocation in harmony with the whole, and with the welfare and needs of society.

In order to make this possible, records of the work and production of each member of society will be kept by a system of open accounting. Such a system will give the officers of local and larger civil units all the facts and knowledge of the kinds and quantities of all the products, and of the needs of society.

To-day, everywhere on earth, production and distribution are guesswork, are contests with chance and insecurity. Individuals may have the knowledge of experience in some specific lines for limited times, but nowhere do the needs of society or the averages of past needs mark the probable demands of the future. There is, to-day, absolutely no method of determining what will probably be wanted, or where it can be most certainly procured.

Men are harassed and misled in their judgment by the record of business failures, by the craftiness of captains of industry, by the conspiracies of "Big Business," by the cornering of essential supplies, by the scuttling of surplus stocks to enhance prices, and by personal and financial misstatements. They are deceived at every turn by untrustworthy, fluctuating and misleading criteria.

What peace, what comfort and sense of security would come if men could bid good-by to chance, to hazard, and to craftiness in business dealings! If these could be replaced by the operation of normal laws of government, by open accounts, ascertained demands and competent estimates! But this devoutly to be wished consummation demands real representative government running through all the units of the social body.

Our present government claims to be representative, but it is not. In the first place many of our

so-called representatives are principals-in-fact. They represent themselves or some faction of men or some trust or special interest. In the second place were they all persons of the most unimpeachable character, we would still have only partial representative government, because the majorities of all legislative bodies are composed of men—and, latterly, of a very few women—selected to represent practically only two of the twelve functions of man's mentality, namely, Commerce and Wealth. Incidentally, to protect themselves as well as their property, our lawmakers have legislated against personal and bodily crimes.

The majority of these so-called representatives are lawyers or politicians or paid business advocates. The scientists, artisans, farmers, religionists, and the actual workers in transportation never have had vocational representation. They are not, and never have been, singly or combined, represented by majorities.

The science of government herein advocated demonstrates that the whole nature of man and all of his vocations must be represented in government.

It establishes a science of justice through systematic knowledge of the facts of creative utilities.

It asserts that the fact that the total value of the world's useable materials and capital are re-created every four and a half years, is proof that there is no necessity for poverty or personal deprivation.

It maintains that industry is one of the primal necessities of normal life, of morality and of assured happiness. The lazybody, the monopolist, the beggar and the tyrant are alike amenable to this law.

It makes the field of industry general by enforcing more specific culture in all the productive branches of life, and by affording greater opportunities for self-expression in every one's work.

It demonstrates that the social problems of to-day are subject to the equities of mental life, that the laws underlying the new departments of government—as the Departments of Science, Culture, Religion, Rulership, Industry—which, in their operation, will necessarily modify lower laws, will make it impossible for a man to exist in a community of reasoning people and be, of necessity, poor or “an object of charity” or ignorant or morally perverted. The awakened social consciousness and manifest higher self-interest of the whole community will be pitted against those conditions.

It eradicates the great mass of crimes to-day, whose origin is want, deprivation, fear, enforced idleness and insecurity, by providing for the conscious personal security of every individual who obeys the Law of Industry.

It measures crime by the intensity of the injury done to mankind.

It measures honors by the quantity of happiness created for mankind.

It cultivates higher self-love and worthy ambition, but it makes impossible self-aggrandizement or accumulation by any individual at the expense of the general welfare.

It incorporates all that is useful and beautiful in the religions of the past and present, just as it incorporates the same essentials of the known arts and sciences.

And it will do more.

By its provable truth it will compel concordant action, and will provide *a means of living* its religion and art and science.

Such a product will justify the name given to this organic, rational government—Social Harmonism.

CONCERNING LIFE UNDER MIS-REPRESENTATIVE GOVERNMENT

I

THE CRITERION OF GOVERNMENT

The mineral kingdom makes possible plant life; plant life makes possible animal life; and, singly or combined, some forms of animal life and of plant life make possible human life.

The mineral kingdom appears to be governed by physical laws and forces. The plant kingdom, which has greater complexity of structure and a very different nature from the mineral kingdom, exists and perpetuates itself through what appears to be only simple organic demands. The animal kingdom, for the perpetuation of its myriad and markedly different forms of life, makes much more complex organic demands than does the plant kingdom. Man, at the apex of the animal kingdom, has a more complex physical and mental organism than any other form of life. In his higher development he embodies natural laws not involved in any other form of life.

Corresponding to the development of his mental nature, man is apparently satisfied on any plane of life from that of the animal, or the brute-like Hot-tentot, up to the most refined relations of society.

It is an axiom that the greater may contain the lesser, but the lesser can never contain the greater. We have paid too little attention to the fact that the

man of simple mentality and demands cannot be made the criterion of complex life and government.

Natural Laws

It may be said that man has lived in a natural state while having very little knowledge of natural laws. That is true, but it is equally true that his life was just as imperfect and incomplete as was his knowledge. Man has grown just in proportion as he has understood the laws and forces underlying the acts of his life and of nature.

These laws are at work in all the objects of nature from the mote-flashes in the sunbeam to the rhythm of the stars, and also in the paths of thought in the human brain. But the laws working in all these myriad ways are few, compared with the variety of their products. A comparatively few elements and forces, by combining in different proportions, create an enormous variety of substances and effects. Who shall dare say that these natural laws may not be understood?

Everywhere, known natural laws are distinct and definite, their methods orderly and their results knowable.

Man, understanding some laws, may live in accordance with many that he does not understand. But his ignorance of them is a handicap, for he cannot readily master their various actions and oppositions.

Men have wasted much energy trying to discover "The one great law of the universe" or the one all-possessive "force" or trying to formulate the one great statement of truth or the one all-conclusive term of quality.

Laws and truths are distinctions of the habits of things.

One great law, or truth, comprehending all other laws or truths, does not exist. This is fortunate because man can understand the many distinctly and definitely expressed laws far more readily than he could possibly understand one all-comprising law, if such an inconceivable law were possible.

Life laws nowhere express themselves independent of functions. *The origin of organic government rests in this fact.*

Wherever functions are carried on, there is government, and it cannot cease or be dispensed with so long as there are functions to be performed and organs for such functioning. The product of functions will be high or low in proportion to the function's complexity. These facts negative all anarchy.

The organ of human thought, feeling and purpose is the human brain. In its faculties, functions and natural laws are to be found the plans and origins of human government.

All human governments are instituted to satisfy the needs of the mentality of man and to satisfy the needs of the body that is governed by the mentality. That is to say, governments are instituted to carry on certain intellectual, social and industrial functions which are needed to satisfy human wants, and to gain human security and happiness.

The criterion of any government's perfection is the degree in which it satisfies all human wants as nearly as the products of human effort furnish the means.

The Science of Themselves

The task, then, in every age is to discover what the natural laws, wants and unrealized rights of man are. For two thousand five hundred years or more men have looked most diligently for these laws where they were not to be discovered. Men have searched the face of the inanimate world, they have looked into animal life, into the punishment of crimes, in ancient history, into primitive society and into organless philosophy and vague metaphysics. Everywhere they looked they found something *much less than themselves*. How, then, could they expect to find revelations of themselves?

The science of themselves, of men's own mentality, was the most difficult of all sciences. Living, men's brains could not be observed for the discovery of forces and of natural laws, and the dead were not repositories of organic laws. Physical laws did not account for mental, social and volitional phenomena.

The student of sociology would not turn to the functions of the human brain to find a cause for such phenomena. For, forsooth, the great metaphysicians had put a ban on such research by declaring that *mind* is organless, spaceless, placeless, sexless and substanceless!

We suggest that if such declaration were true, mentality could have no youth, maturity or old age; it could have no undeveloped parts, no higher or lower organs, not even could it have higher or lower "manifestations." However, mind has received some recognition. The lawyers, if not the metaphysicians, have endowed this substanceless mind *with parents, environment and—a birthday. Mind*

has been granted primogeniture and university possession.

Comparative Difficulties

It was different in regard to the other sciences. They were possible of observation; their processes were open to the senses or, at least, the results of their processes were.

But none of these sciences—geology, astronomy, chemistry, physics, structural biology—sprang from general statements, haphazard calculations, verbal gymnastics or introspective philosophy. In every science many persons discovered facts; but only a few, by long and intense labor, laid the foundation of the laws of any science.

If physical sciences are developed by the intensive study of a few persons, is it not reasonable to say that only in similar manner are the laws of mental science discovered? The action and effects of mental and nervous organs, and the natural laws underlying organic government are not directly observable. Moreover, the forces of these organs are not directly convertible into physical forces; therefore it is evident that the laws of these mental organs were more difficult to discover than the laws of observable phenomena.

If not one of these laws could be discovered by introspective cogitation, and if these laws were foreign to metaphysics—as metaphysics has proved—neither could they be discovered by the external acts of man. External acts never yet have explained the laws of an organism.

Steps in Progress

It was necessary that other great sciences should

reach an advanced stage of development before the science of the mental organism could be understood or its laws discovered.

For such understanding it was necessary to study the structure of the brain as an organism, to study the location of its functions indicated by this structure and the predominance of its mass, to study the regional succession of its organs under the necessities of its plan and, finally, to take into consideration all of the laws of biology and the facts of history open to the inquirer.

Social Harmonism began in a study of the mental and physical constitution of man. It began in an effort to make a synthetic study of man's whole nature, in an effort especially to discover those mental laws by which he has arisen from barbaric conditions to his present status, and to discover those additional higher mental laws which must determine his future advancement.

By synthetic methods of investigation and by careful classification of the products of human effort, it has been found that there are twelve great functions of mentality, and that from each of these functions a great law arises and a distinct series of capabilities, wants and desires.

Diligent research into human development and into history proves that the mental organs come into power in succession from below, upward.

The organs of mentality earliest developed in the individual and in the race are those of Appetite, Aversion, Defence and Destruction. These are markedly individualistic faculties, not social faculties. Their preponderance in power during the early *development* of the race and their strong influence

in the majority of mankind to-day, account for much in our past and present governments which advanced types of men deplore, which they consider a menace to general society and even to government itself.

The highest organs of mentality are the groups of Culture, Religion and Rulership. The intermediate groups are those of Letters, Science, Marriage, Family and Industry.

The mental functions of Science, Culture, unitive Religion and Rulership have not in past ages been highly developed in the race as a whole, hence they have lacked power to compete successfully with the impulses, ideas and desires of the lower functions of mentality for control, or even for joint-control in government.

Organs Cling to Power

The low mental organs cling to the exercise of power with the tenacity of ownership, of destructive mobility, of the selfishness of physical necessity. How often is heard the plea and excuse of necessity, practical necessity. The law arising from the low organs is the law of conquest, of self-preservation; the law of chance which they enforce is that the physically weakest and the mentally just go to the wall.

It is the dominance of these low groups of organs that makes men take life for sport, for pleasure, for profit and for egotistic laudation. Under the supremacy of these organs, kings, emperors, presidents, down to common cowards, have gloried in destructive ambitions.

Man cannot, in any stage of his growth or in any form of government, dispense with the laws and

activities of the groups of his low faculties. These organs are always required, in some degree, in all forms of life having a nervous system. The fact that their character is so fundamental makes the struggle of the higher organs to gain dominance, long and intense, in proportion to the years of individual life or to the maturity of the race.

The exercise of the low functions, dominantly manifested in the acts of some individuals, has forced other groups of individuals to unite in schemes of conquest. Scheming requires constructive intelligence, capability and mutual assurance. And each succeeding kind of conquest must be of a more subtle order.

The platform of the scale stays down until there is placed upon the beam the last pound necessary to weigh it. It is the same in the balance of each mentality; it is the same in the balance of social life.

The very necessities of progressing life has gradually caused the low groups of organs to yield much of their supremacy. The influence of the higher functions is appreciably felt in our civic life to-day. Almost imperceptibly, but none the less surely, these functions are gaining co-ordinate control with the lower groups, and, finally, they will dominate the lower. Then, indeed, shall we have "Peace on earth good will to men." Social Harmonism is a scientific means to that end.

Orderly Development

Mental functions develop in orderly succession and sequence from below, upward, in the effort to satisfy in a normal way the needs of life and the *desires for happiness.*

The rational way to determine the number and nature of these functional wants is to study them in their relations to the mentalities from which they arise and to study the order and relations of the mental capabilities required to procure them.

Political Generalities

It is pertinent here to assert the folly of those social reformers who claim that an elaborate statement of the natural constitution of man is not necessary to this changing age, and to the predication of its government. Such reformers seem to think that a political program of generalities and denunciation is all that is necessary, that it is a sufficient "propaganda."

It has been proved, time and again, that it is not difficult to gain adherents to such a propaganda. But what has been the result when those reformers have attempted to carry out their methods? What has happened when those reformers have tried to put their generalities in operation?

When those leaders, however able or courageous, have tried to follow their programs of denunciation with some kind of constructive work, they have found their followers unprepared, disorderly in knowledge, and wholly unconscious of the interwoven rights that must needs be wrought into actual living forms in government.

Governments, as carried on in civilized nations, are elaborate and complex. Any one familiar with civil rules and laws will readily admit this fact, and the evidence of thousands of law volumes proves it. True, large portions of these volumes are obsolete, and other portions are reversions or antithetic judi-

cial opinions; true, other portions are complicated sophistry and covert vicious efforts to protect unjust and fictitious property "rights," and many portions are subverted supports of commercial conspiracies. But were these volumes less multitudinous and more just, they would still be complex, necessarily so.

A natural system of government that is to destroy these falsehoods and correct these errors must of necessity be somewhat elaborate. It must sustain itself in the judgment of men by its inclusions of truth and natural laws. Its text must be a *composite*, not of the intelligence and desires of the average of mankind, but of the abilities and the needs and the demands for enjoyments of the best types of men. To accomplish these results, generalities and vague preambles are wholly useless, except to attract attention to the main cause.

When our present system of civil life is complex, when many a vocation requires years to master its intricacies and when, under our present government and social conditions, man's welfare is constantly in jeopardy, when no degree of preparedness or of efficiency in any vocation guarantees financial or even a bread-and-butter success, why should not men be more than willing to study a plan of government, no matter how elaborate, if it contains the promise of security and of human happiness? Why should they not in self-protection want to study the fundamental rights, the benefits, the mental and social possibilities that may and should be theirs? Why should they not gladly devote the time and money now given to adverse politics to their own constructive defence, to their own ultimate benefit?

By failing to do so, men postpone the day of their financial freedom, delay the social advancement which the orderly development of man's faculties from lower to higher must inevitably bring.

Order versus Anarchy

There is no anarchy in living nature. Where function begins, there anarchy ends. Even in low life, functions are not circumscribed to the individual. Low life may not be intelligent enough to formulate social laws, but to the extent of its ability it lives them. Low life congregates in flocks, in packs and herds, in villages of prairie dogs and in republics of ants and bees. The jeopardy of low life is in proportion to the absence of social laws.

Anarchy and, also, asceticism are obstructions to human progress; they are beliefs in strictly personal advancement. In reality they are forms of egotistic indifference to human welfare, although not so imagined by those who believe in them.

The anarchist sees that rules of society, made at the dictates of the few, can protect the few at the expense of the many. He rebels in spirit against this obvious injustice, and rashly reacts to the other extreme—he would abolish all law.

He has no basis for his doctrine except his lack of the knowledge of rights. No one will maintain that those branches of the human race that have the fewest social rules and laws are superior to those who have the most; that the Igorrote, Sudanese and Kaffirs are superior to the Aryan, Semitic and Mongols. Nor is there warrant to hope that harmony and order can grow out of dissociation and discord.

It is in accordance with the necessities of nature

that when an individual of any order attempts to save himself, alone, from the results of ill conditions of life or, hermit-like, attempts to draw away from the joint progress of the race, some form of failure results.

If the problem of a just and equable social life were as simple as the anarchists seem to think it is, it ought not to have taken six thousand years or more to have solved it. Anarchy, having been the first-born of social opportunities, having been re-born in every generation, ought to be old enough now to have an established natural plantation somewhere on earth.

Some critics have averred that Social Harmonism places too much confidence in laws. These critics assert that what is needed is less law and less dependence upon law; that in its place is needed more freedom and liberty. But when their objections are met with a demand for specific definition, we find that they mistake arbitrary rules for natural laws, mistake legal forms for nature's order.

Individual Rights Impossible

Such criticisms are in sympathy with the doctrines of philosophical anarchists, individualists and semi-monarchial followers. All of these "individualists" play extensively upon the themes of freedom and individual rights. In their own lives, no less than in their so-called philosophy, this freedom and individual liberty generally become mental monarchy. An individual as an individual can have no social rights.

An individual is an organism, and a group of individuals in a state is a multiple of that organism.

The acts of either organism—individual or state—without law, would place that organism in a condition of disorganization. Moreover, its aggressive members would take the place of laws by action, if not by warrant.

If the individual is an embodiment of law, of liberty, of freedom of action, of sense of justice, and power to determine action, then the mass of individuals are a multiplicate embodiment of these very qualities. Laws applied to all, alike, are not a greater infringement of these qualities or of equality or of privilege or of manner of doing, in the mass of individuals than would be a similar infringement of these rights made by individuals.

Under the various laws of the constitution of man, there must normally arise in every age a code of more or less orderly procedure. It is not important who first worked out, or first perceived these laws. It is important that the laws are elaborated, studied, accepted and put in practice.

Social Harmonism grants more freedom than any other form of society can grant, *because every member of the state is compelled by the source of his own happiness to be interested in the success and happiness of every other member.*

Freedom is largely a mental state. It is an internal as well as an external condition, and both conditions must be favorable for freedom or it will be proportionately limited.

Anarchists and individualists talk of the freedom of anarchy as though unaware that the worst oppression possible to an intellectual being is that of disinterested association. They talk as though they did

not know that the poorest justice possible is the justice that springs from individual measurements.

All living things are organized bodies, therefore their interrelations must increase in proportion as their bodies increase in intelligence and in varieties of capacity.

There can never be an absence of natural laws. There can never be an absence of rights definable by common or statutory laws, because living bodies create rights, and act laws.

Consequently, the self-investment of the body of society with the powers of defining laws—normal, progressive laws—can never be an infringement of the rights of the individual. If some of these definitions and rules are made to sanction benefits to some and not to others, as they unquestionably are made to-day, even then the rules created by the body of society are, at least, as useful to mankind as would be the habits of men's actions in the absence of all social order.

It has never been shown that individual liberty, in any degree, is not received or generally made possible through the sanction of the persons dominant in power.

If the majority are incompetent under law, they will be equally so in its absence; if they allow corrupt rules and vicious legislation to prevail, they will also tolerate vicious and corrupt independence. If the majority cannot read their rights in type, they cannot read them even in the actions of men. If the majority are willing to suffer wrongs in order that they individually may retain the privilege of doing wrong, they must expect to reap the same kind of *wrongs that they are ready to sow*.

We do not accuse the majority of being willing to do wrong in the form of illegal acts. But it must not be forgotten that inattention to the truth, negligence of one's own rights and of the rights of others are, in fact, gross wrongs.

Human Inequality

Human beings are born unlike and unequal, and are reared under unlike conditions. Their rights may be essentially alike, varied by the details that distinguish the mentality of each from each in his adaptation to the conditions of life. But equality of rights does not create equality of personality.

Nor is equality what is needed in order to secure human justice; rather, it is concord of all the social units.

Social Harmonists claim that such concord is possible, nay, that it will naturally result from the institution of a new form of government which shall insure financial security for all who obey the Law of Industry, and which shall make possible general harmonic conditions.

Inadequacy of Socialism

Organized Socialists have taken as the basis of their governmental structure the impossible "economic determinism" of the French political economists, coupled with an indefinite, inorganic form of ownership.

They attempt to base the greatest reform of the age upon the very organs — Wealth and Commerce — that have caused the greatest misery of all the ages. Under the unrecognized control of these organs the race has struggled since the first periods of history.

European Socialism started as a purely commercial system, namely, the state ownership of productive capital and the equal distribution of products.

Today, Socialism is based upon an indefinite theory of commercial equities, having a random but intense propaganda as its support. It leaves untouched all the greater problems of life except those that relate to the modes of distribution. It has a theory and a claim regarding those, but no solution on a definite natural basis.

It is true, that these problems of economics, unsettled, are of primary importance; for until they are adjusted, many other problems are impossible of settlement.

As a matter of fact, the true adjustment of financial and productive equities must fall as much to the physiologist and to the mentalogist as to the jurist or to the economist; such adjustment is far more a matter of organic laws, or vital laws, than it is of statistics of trade and commerce.

Such statistics are results of endless equations; only generalities can be drawn from them. Mental life and worth cannot be directly measured by statistics. Rightly organized, and in conjunction with a system of open accounting, statistics can be made to tell us what the segments of the race create, physically; they can be made to tell us, by comparison, some of the boundaries of individual physical possibilities. But, under present and past methods, statistics are of use only to those who in secret channels can use them in commercial and financial conspiracy.

Socialism has not formulated, and does not, thus far, even include those great normal laws that re-

late to wealth and ownership, that relate to the products of human labor and mentality. It has not even formulated those great normal laws that relate to the economic and distributing processes of which Socialism boasts so much. The higher truths of the social constitution it does not touch upon except slightly in the moral precepts accepted by Christian Socialists.

Socialists hold that political power must come first, must come before intelligence of plan can come; they hold that political power will give knowledge and conception of social truth.

The contrary is true. The fundamental problems of government must precede, in solution and in fact, every question that Socialism has made its prominent part.

Judging from all procurable texts, German and American Socialists, English Fabianites and French Individualists have gone no further than is above credited to them. They have generally assumed the role of opportunists who do not know what they are expecting, and who will probably as actively oppose the thing that comes as they now do the thing that is.

Socialists are sincere. They are willing, themselves, to live under the conditions that their demands will create; at least, under those conditions they *think* that their demands will create. Many of them are able to command more material success under the present system or have inherited and can keep greater wealth under the present system than would fall to their share under the very plan which they advocate. This, certainly, is indicative of unselfishness of interest.

But sincerity, earnestness and unselfishness are

no more an earnest of constructive governmental capacity than were the love and religious characteristics advocated by Count Tolstoy.

Socialists are continually harping upon what they are pleased to term "the state," but they have never shown a logical foundation as to what constitutes the organic body of the "state" or even of a nation. Their definitions and their social, as well as legal, geography are as indefinite and intangible as their formative thought seems to be.

Individual and corporate ownership now allows a state or nation to determine its conduct, independent of its size and population, by its own system of corporate laws. That the transforming of these laws into other forms of ownership would necessitate radical consideration and natural demarkations and subdivisions seems never to have entered the socialistic program or rather its propaganda, for the Socialists disclaim having a program.

Socialists do not seem to understand that a propaganda and a program, or a constitution, are quite different things; or that both are helpful, and the latter absolutely essential to the formation of government. Of course, a program, or constitution, is hardly possible in the absence of constitutional conception and knowledge, that is, in the absence of something to promote or propel. A demand for a thing does not necessarily define its means of acquirement or define the nature of the thing or condition demanded.

The writer would not appear to be prejudiced against Socialism or its advocates. He has been honored in having a personal acquaintance with *many* of the early Socialists, including Herr Bebel,

Richard Aveling, Eleanor Marx Aveling and Lawrence Grondlund; he recognizes the fact that Socialism, having as its chief object the proposed alleviation of poverty, has gained more followers than any other radical propaganda yet advocated; but he is forced to believe that the inefficiencies and the lack of basic truth in Socialism, as a form of actual working government, will compel the people — Socialists included — to demand its replacement by a much more comprehensive system of natural laws and of ethical and educational procedure.

Indefiniteness and Inefficiencies

Because of the large following which Socialism has, it is thought advisable to give some considerable space to a symposium of statements from some of the present leaders.

According to Mr. Debs, no one knows when or how Socialism, as a government, may come. He says: "It will result from evolutionary forces," but no hint is given as to what these forces are. Mr. Berger would pay for the trusts and compensate capital, possibly by taxation. Mr. Berlin still less definitely thinks the whole matter "will work itself out," some way, in a generation. He thinks the "*working class interests* will work out the details as they arise." We fail to see what historic virtues this claim has even among the Socialists. Charles Fourier, Robert Owen, Robert Dale Owen, Henry Appleton (Honorius), John H. Noyes, Albert Brisbane and other radicals cannot be classed as belonging to the "working class". Robert Hunter seems to think the opponents of Socialism will work out its essentials and details! This is, indeed, a charming view

of the situation! As easily gather water with a sieve!

The Saturday Evening Post, May 8th, 1909, asked these questions: "How will the Co-operative Commonwealth be brought about?" and "Suppose that you should elect a Socialist President and Congress, how would you go about transferring private property to public ownership?" The essential parts of the answers are given in the following quotations.

Eugene V. Debs, Socialist candidate for President of the United States, responded:

"No one on earth knows how Socialism is to be introduced. First of all, no one knows how it will come, nor, in fact, anything about it except that it is bound to come.

"Of course no intelligent person believes that capitalism will abruptly cease and Socialism as abruptly begin. The change will doubtless come gradually in obedience to the evolutionary forces which are producing it. As to how it will be introduced depends upon so many potential factors and so many possible contingencies that it is impossible for anyone to say with any degree of assurance how it will come and what immediate changes will take place. As a matter of fact it will not be introduced but it will adjust itself. * * *"

Victor Berger, of Milwaukee, Wisconsin, after citing the gradual processes of history in the cases of the feudalism of France and the French Revolution, and the futility of force, and the expense of the war of abolition of slavery in America, asserts that "Socialists will have to bother with a similar problem some day." * * * "If our people learn by history, they'll pay for the means of production. It is

the cheapest way, the best way. Besides, what will the trust owners do with the money? Run opposition to the State? No man can do that successfully. You've pulled the poison fangs of the Trust-snake the moment you've taken away his chance of investing his money in his kind of exploitation. We're not going to pay for watered stock nor for franchises — just actual values. In no case would I pay the owners more than the plants would be duplicated for — in some cases it would be only one-tenth their stock value — and only in case the trusts and big capitalists should resist, only in case they should rebel against the laws made by the majority of the people, only in case they should prove to be political anarchists as they are economic anarchists, would I advise the use of the *ultima ratio* — force — the cannon. But I hope both sides will take a lesson from history."

One fails to understand how one hundred billions of property can be purchased outright with three billions of money.

Bernard Berlin, "father of modern Socialism in Chicago, and member of the National Committee," sums the matter up in this manner:

"The election of a Socialist Administration — that would be the Social Revolution itself. The working class interest, then being dominant in the government, would work out the details just as the opportunities demand. The most pressing things would present themselves first. The complete transformation might take a generation. And it might be hastened, not by any action of the then dominant working class, but through the continued resistance of the beaten capitalist class,"

Robert Hunter, formerly Socialist candidate for the New York Assembly, and the author of "Poverty," said:

"I am not a seer. I cannot tell what Socialists will do when they come into power. They will not be guided by what we say now, or think now. Men were Republicans before we had republics, but when the trend of political events brought republics into being, those assisting at the birth of the new order were not guided by the republican formulas of the early agitators.

"In the light of history it is reasonable to believe that Socialism will come gradually. The preliminary stages will be largely the work of parties working in opposition to Socialism. When a powerful Socialist party has grown up in this country, the parties in power will hasten to municipalize and nationalize great undertakings, and will pass all forms of protective labor legislation, hoping thereby to keep back the growth of Socialists and to allay popular discontent. You see, I state this as a fact and not as a theory, and I do so simply because it is similar to what has occurred as a result of all great movements in the past, and it is exactly what is occurring in Europe in many places where Socialism is a power." * * * "Socialism advocates only the transfer of the ownership of capital from the hands of private capitalists into the hands of the community." * * * "To secure to each laborer the whole product of his labor, or as nearly as possible, is a worthy object of any good government." * * * "Men call themselves Socialists because they want to secure to labor the full product of its *toil*. They are convinced that that can never be

done under capitalism. They are equally convinced that it can be done under Socialism." * * * "So long as Socialists support the principle that to labor belongs the full product of its toil, ways will be found to establish a social order which will achieve that end."

To say that Socialism intends to destroy profit and competition by the State ownership of the means of production is all very well. To say that it will bring about the equal distribution of production among producers sounds very well. But where has Socialism outlined a rational attempt to adjudicate among men the facts of either variety or amount of capability?

Social Harmonism makes the laws of equality, quantity and variety of ability and product, the essence of its structure. It expects many recruits from the ranks of Socialism.

Single Tax No Remedy

The revival of the old Egyptian Single Tax of the crop-measuring Nile flow, as somewhat improved by the late Henry George, would still leave in existence every instrument of evil and wrong that now exists.

The doctrine of Single Tax would in some ways change the place of the taxation. It would take the burden of taxes from the productive property of the manufacturer and the business man, and would thrust a larger percentage of taxes upon the productive property of the agriculturist. It would give no guarantee of equivalent to the latter, either in income or in government; it would leave the curses of secrecy, fraud, usury and commercial advantage still hanging over the populace.

Henry George, like the Socialists, seemed to see only the commercial iniquities in the cities, and the bad results arising from rent. By an incompetent method he tried to reduce rents to an equation of transfer of taxes, *not* a transfer of rent as he stated.

No "Single-Taxer" has ever yet shown that the practical operation of the system he advocates would result in the advantages claimed for it. No one has ever demonstrated how any man of sense would invest his labor or his funds in permanent improvements upon a transient lease-hold which was subject to another individual's will or bid, and to the exigencies of the present political corruption; nor how anyone would do so, even if these exigencies did not exist.

The Single Tax system does not shift the burden of taxation from the producer to the capitalist or from the producer and business man to the shoulders of the unimproved-land owner.

The burden of the tax and of the rent must fall upon the producer of commodities; nor is there any other source from which it can be derived under the Single Tax doctrine. The improvement of property resting on land must pay for all the utilities that arise from the work of society.

To place all of the tax on land, subjecting that tax to competition, makes a *confiscated lease-hold of the land without date of occupancy or specific futurity rate*; a lease-hold which has in it conditions that make permanent improvements and business for profit jeopardies.

Such a proposition cannot be made acceptable or workable under the theories of the Single Tax

scheme, and its destruction of the title of ownership of land.

Single Tax arguments made up of fragmentary illustrations of the virtues of the Single Tax doctrine sound plausible until subjected to an analysis of *consecutive orderly procedure of civil life*; the doctrine is then seen to be obviously inadequate and its presumed success fictitious.

It is hardly necessary here to mention the careless, though picturesque, generalizations of the so-called "Nationalism" of Edward Bellamy, into which not one new social or economic principle or theory entered.

II

PROGRESS AND THE EMOTIONS

The will and the emotions of the mass of mankind have mainly determined the nature of the government in every stage of history. Man's intellect has been secondary to them; it has had much less to do with the choice and quality of his actions. Individualism, a mental attitude, is dominated by the will and the emotions; competition, a method of business, is dominated by the will and the emotions; secrecy, the financial law of the day, is dominated by the will and the emotions. General happiness never has, and never will, result from such a mental attitude, method or law.

The past has placed too much dependence upon the religious emotions as directive forces of progress.

All of the emotions have their own individual kinds of power.

All of the higher emotions are stimulants to progress, not merely the religious emotions. Once religious zeal plus love of war—which is an expression of low faculties—were enough to incite to a Holy Crusade. But in these later years those emotions that are to elevate the race must be vastly wider than the religious emotions; these latter may be only individual and personal. History proves this contention beyond contradiction.

The wider emotions of social life, of the home, of the family, of marriage, and the aspirations of amity, friendship and intuition, must be added to the religious emotions in order to carry the race generally forward. Upon the coöperation of all of these emotions is dependent the stimulants of effort and action toward good government and away from bad government.

But the coöperation of all the higher emotions is not enough.

Emotions Alone Insufficient

The race, as the individual, must also have the right intelligence and motives. The race, as the individual, can know the general truths of life long before it is willing to act them, long before it recognizes the natural laws from which these truths arise, and long before it has worked out the essential details of social action.

All parts of man's mental nature must work in sympathy to produce equitable, dynamic and harmonic results. The intellect to guide rationally, the emotions to stimulate by refined pleasures, the will to surmount difficulties and to resist lurements of a degrading nature.

Such co-ordinated activity of the intellect, the emotions and the will must necessarily create growth in the whole range of organs that bring about the sweep of conscientiousness arising from the functions of Industry, Culture and Religion.

The power of these higher mental functions is intellectual and spiritual—not the power of property-love. When man's mentality is dominantly controlled by them there will be established the normal

and sane use of property. Wealth will then no longer be man's master. He will be free alike from its baneful corruption and its deadening slavery.

The Optimist's Hope

The dominance of the high regions of mentality has been the anticipation of the philosopher and optimist—anticipations generally expressed with the indefiniteness of poetic license. These men were dissatisfied with the life they saw around them as the product of the faculties in power; but, not knowing the laws of the mental organs, philosopher and optimist could not plan anything better, could not definitely foresee anything. They could not see that their own survey did or did not encompass the larger range. They could not see that a groundwork of scientific knowledge, an appreciation of normal sexuality and a sense of measured justice must be reached before the highest mental territory could become the controlling region in the life of social action.

People generally have studied the acts of the aggressive individuals of their past too much. Assuredly, they have studied the mental organism and its relation to the world's activities too little. Many have wasted their years in supplication, and have avoided the present conscious and absolute needs.

Tolstoy's Social Confusion

Count Leo Tolstoy, in summing up the needs of life and government, said:

“Until the time when a universal rational religious teaching corresponding to the age of mankind shall be assimilated by mankind as religious teachings are always assimilated—by some, the minority, consciously and freely; by others, the majority, by faith, confi-

dence and suggestion—until then, the forms of life will change, but the evils of life will not only remain the same, but will continually increase.”

Count Tolstoy could not see that he, himself, contained much more than the very doctrines that he thought sufficient. Despite years of sensual depreciations, Count Tolstoy had gained, by virtue of the activity of the Culture faculties, a self-abnegating, altruistic ambition. He had a knowledge of justice and of high intellectual aspiration and impulses. His sensibilities were raised to an altitude where the sense of others' misery weighed far more with him than any desire for satisfying his own appetites or the lower ambitions. In other words, the social impulse had grown stronger in him than its opposite, the individualistic.

And yet, under an emotive sway, he swung from aristocracy to the other limit of the pendulum of living. He took the place and the attitude of the humblest, left in chaos the very world he should have rightly governed, avoided or, at least, ignored the technical basis of good judgment, the intellect. Instead of seeking an intellectual, rational solution of the great social problem of justice and injustice, he left the indefinite, emotive forces still to render decisions of justice, of truth and of progress.

What has resulted among his people under this negative direction of the emotions? The same old misguided and negative life.

Count Tolstoy continues:

“And such a teaching has been for long in existence, and is already vaguely recognized by the majority of men of our society.”

This is much less than the truth. These doctrines have been definitely and intensely recognized.

If the most intelligent men of the age cannot even vaguely determine, through their religious beliefs and emotions, the boundaries of right and wrong, and the processes of procuring right, how shall the mass of mankind, the majority, do so?

As long as Count Tolstoy maintained his power, he could clothe himself in peasant garb and no one would deprive him of his right and privilege to yield his good desires to others. But if his power as Count had been taken away, dare we estimate what would have followed? Could we perceive in advance the actions of the autocrat whose emotions were of another order? Would Count Tolstoy have left his own destiny to the religion and other emotional expressions of Russian autocracy? Or would he even have left it to the religious and emotional disposition of his own populace?

Count Tolstoy continues with this wonderful summing up of Christian doctrine as he sees it:

“The essence of this teaching consists in this—that man is a spiritual being, similar to his source, God; that the vocation of man is the fulfillment of the will of this source, God; that the will of God is the welfare of men and is attained by love, and that love is manifested by one’s doing unto others what one wishes others to do unto him. In this is all the teaching.”

Love Not a Civil Criterion

The history of the world has proved the impossibility of making love, including religion, the criterion of justice and happiness, or the measure for complex industrial and social relations.

Social Harmonists believe that to satisfy love in

its widest sense, to satisfy the affections and their demands, has been the greatest incentive to action in the struggle of mankind throughout the ages. Incentives to action are far from being guides to involved human relations.

The world is full of good men, women and children, of people inherently good, of people who love widely and much, who are highly endowed with the emotions of affection. But they have failed, even in the home groups, to bring about general happiness, security and comfort. Some few have relatively succeeded in these circumscribed relations; but when the same principle has been extended to social groups, communities and tribes, it has most signally failed. Somewhere in the nature of mentality there must be profound reasons for such failure.

From the very nature of unmeasuring love, of unconstructing religion and emotion, from the very form of their forces, they must fail as criteria for social life. They have failed not only because of their own nature, but because there has been deficient degree of power in their functions in mankind as a whole, and because of the kind and quantity of functional power opposed to higher functions.

Success in constructive social life rests not with love and not with religion—except as high incentives—but with the formative intellect and the dynamic, executive will.

III

MENTAL SERVITUDE

Social and industrial progress, measured by either the increase of conserved wealth—about two per cent. per annum of the value of the nation becomes fairly permanent—or measured by the mass intelligence of the race, seems slow and erratic.

The *tribute-monarchy of wealth is conservative*. The peonage it establishes is mental as well as financial.

Only by keeping in existence mental servitude can the financial exploiters of human energies keep in their control the wealth, and the powers and the benefits of wealth; only so can they keep in their control the surplus—that is, the amount over and above the productive necessity and the existent necessities of the workers—that is created by the mass of the industrial population. This surplus in the United States is nearly sixty per cent. of the volume of production per annum, in Europe it is from fifteen to forty per cent. per annum.

The owners of wealth hold this mental and financial peonage by the use of strategy and intimidation, by the constant play of prejudice, by attempting to strangle at its birth every effort toward change, and by a system of subornation which extends through the educational, legal and other professions down to the common laborer.

Beneath the cover of unlimited ownership, property rights, wage processes, usurious interest and stock speculation, move almost undisturbed the secretive forces of the world's great conspiracies. Oligarchies of corruption hidden under the guise of public utilities, of life insurance, of fire insurance, of banking and interest and of the commercial necessities of life.

Gradually, as the great conspiracies have developed, the system has become so organized that on every vantage point stands a picket—as poorly paid, perchance, as those upon whom he spies—ready to guard the interests of the master who seems to his near-sighted professional and industrial vision so essential to his own existence. Other pickets watching this picket are ready to hurl him down to greater insecurity unless he is wary and vigilant in his espionage. And other men, held in jeopardy and struggle, stand ready to replace any who may fall or falter; thus, all are kept in mental servitude.

Mental servitude is the worst possible servitude because its agonies, its defeats, its physical deficiencies seem self-inflicted. It is intended that they should seem so.

Stimulating Delusions

The will-o'-the-wisp hope held before some of the subjects of mental servitude varies with their degree of intelligence and with the size of their fees. It may be "divine appointment," it may be a "royal prerogative," "right of heirship," "title in fee simple," "the freedom of a republic," or it may be found in the attractive aphorisms, "Opportunities

for all," "Go thou and do likewise," and "There is always room at the top."

These insinuating mental stimulants delude, while they charm the pride and egotism of the subject. He may grow under them as he may have grown under others equally fictitious. But such limited growth is the normal growth of a month spread over a lifetime. The man dies and, instead of having made the normal progress due his years of unlimited industry, he has advanced but a few paces beyond the line that conditioned his birth.

All these false hopes fire man's imagination and thus make his enslavement an easy accomplishment for those who control his pay envelope. He sees possibilities, he dreams of power, he builds castles in Spain! Occasionally fate throws his way a prize snatched from the wrecks of others' lives.

At least he can get title to property, a savings bank account or tools of his own with which to earn wealth for others. He is allowed enough upon which to live. The peon, dead, is useless. Society provides "charities"; the state provides poorhouses and potters' fields. To the latter *only about one in ten* of the population in many of our large cities goes for "a final resting-place."

All these processes of espionage and of subornation and of mental slavery are too subtly used to be readily understood by the great mass of the people. Moreover, the mass of people, as well as a vast majority of teachers and of professional people, are employed in vocations more or less removed from the under-currents of such processes and subtle schemes.

Each man is delving in the near problems that seem the limits of his needs and opportunity. He cannot even see the hidden speculations that entice him to good-luck ventures, ventures which make him an interested party—albeit, an infinitesimally small one—in the profits of the system that enslaves him.

Ethics and Social Relations

Man has been taught to perpetuate certain ethical views concerning unlimited ownership; he has been taught to leave the value of labor, of service and of products to the ethics of individualism, competition, free-trade and protective commercial exchange. Above all in importance, he has been taught to place confidence in the ethics of personal freedom in these policies and measures.

Ethics, however pure in sentiment, has no standards of measurement. This is evidenced in the various statements of those who urge ethics as a social guide. Ethics is, at best, only vague generalizations from which the most that any one can gain is an indefinite knowledge of right and wrong. Many are the falsehoods it has been possible to perpetuate by the very apt vagueness of ethical doctrines.

However true the ethics and doctrines of the great teachers, the dominant selfishness of the following ages has been able gradually to devitalize these teachings.

The Doctrine of Poverty

No one doctrine has been more deterrent to the world's progress than the pseudo-ethical doctrine of poverty. It is well to remember that ethics is defined as certain rules and principles concerning life "*whether true or false.*"

So prevalent has been the doctrine of poverty that the followers of neither the Christian, Hindoo, Brahmanistic, Mohammedan, Buddhistic, Shinto, nor hardly any other religion of the past can shirk the responsibility of propagating and sustaining it.

The doctrine of religion and ethics that states specifically, "The poor ye have always with you," set the seal not only upon the incompetent, the insane and the maimed. These teachings also depress those who are competent but unfortunate. Whole families and masses of people wrapped in the unshapen gloom of servitude, poverty and want, are robbed of even the hope of a plentiful life by teachings that sanction oppression.

In conformity with these doctrines, it has been a prime part of the past religions and social life to have masses of "the poor"; to make provision for having them, *not to make conditions for not having them.*

This doctrine which discounts man's self-respect is a necessity of the wages and profits system, a necessity of monarchical systems, a necessity of the present republican systems. Each age reflects the *dominant* factors of that age.

Many theologians mistakenly think that poverty and struggle are necessary conditions in order to bring the masses to a realization of religious beliefs. They do not understand that religion is a natural high function of man's mentality, and that there is no possible divorcement of man's nature from a desire for guidance under laws arising from this function.

We have had a civil and an industrial life where the commercially "competent" made conditions

Each man is delving in the near problems that seem the limits of his needs and opportunity. He cannot even see the hidden speculations that entice him to good-luck ventures, ventures which make him an interested party—albeit, an infinitesimally small one—in the profits of the system that enslaves him.

Ethics and Social Relations

Man has been taught to perpetuate certain ethical views concerning unlimited ownership; he has been taught to leave the value of labor, of service and of products to the ethics of individualism, competition, free-trade and protective commercial exchange. Above all in importance, he has been taught to place confidence in the ethics of personal freedom in these policies and measures.

Ethics, however pure in sentiment, has no standards of measurement. This is evidenced in the various statements of those who urge ethics as a social guide. Ethics is, at best, only vague generalizations from which the most that any one can gain is an indefinite knowledge of right and wrong. Many are the falsehoods it has been possible to perpetuate by the very apt vagueness of ethical doctrines.

However true the ethics and doctrines of the great teachers, the dominant selfishness of the following ages has been able gradually to devitalize these teachings.

The Doctrine of Poverty

No one doctrine has been more deterrent to the world's progress than the pseudo-ethical doctrine of poverty. It is well to remember that ethics is defined as certain rules and principles concerning life "*whether true or false.*"

So prevalent has been the doctrine of poverty that the followers of neither the Christian, Hindoo, Brahmanistic, Mohammedan, Buddhistic, Shinto, nor hardly any other religion of the past can shirk the responsibility of propagating and sustaining it.

The doctrine of religion and ethics that states specifically, "The poor ye have always with you," set the seal not only upon the incompetent, the insane and the maimed. These teachings also depress those who are competent but unfortunate. Whole families and masses of people wrapped in the unshapen gloom of servitude, poverty and want, are robbed of even the hope of a plentiful life by teachings that sanction oppression.

In conformity with these doctrines, it has been a prime part of the past religions and social life to have masses of "the poor"; to make provision for having them, *not to make conditions for not having them.*

This doctrine which discounts man's self-respect is a necessity of the wages and profits system, a necessity of monarchical systems, a necessity of the present republican systems. Each age reflects the *dominant* factors of that age.

Many theologians mistakenly think that poverty and struggle are necessary conditions in order to bring the masses to a realization of religious beliefs. They do not understand that religion is a natural high function of man's mentality, and that there is no possible divorcement of man's nature from a desire for guidance under laws arising from this function.

We have had a civil and an industrial life where the commercially "competent" made conditions

Each man is delving in the near problems that seem the limits of his needs and opportunity. He cannot even see the hidden speculations that entice him to good-luck ventures, ventures which make him an interested party—albeit, an infinitesimally small one—in the profits of the system that enslaves him.

Ethics and Social Relations

Man has been taught to perpetuate certain ethical views concerning unlimited ownership; he has been taught to leave the value of labor, of service and of products to the ethics of individualism, competition, free-trade and protective commercial exchange. Above all in importance, he has been taught to place confidence in the ethics of personal freedom in these policies and measures.

Ethics, however pure in sentiment, has no standards of measurement. This is evidenced in the various statements of those who urge ethics as a social guide. Ethics is, at best, only vague generalizations from which the most that any one can gain is an indefinite knowledge of right and wrong. Many are the falsehoods it has been possible to perpetuate by the very apt vagueness of ethical doctrines.

However true the ethics and doctrines of the great teachers, the dominant selfishness of the following ages has been able gradually to devitalize these teachings.

The Doctrine of Poverty

No one doctrine has been more deterrent to the world's progress than the pseudo-ethical doctrine of poverty. It is well to remember that ethics is defined as certain rules and principles concerning life "*whether true or false.*"

So prevalent has been the doctrine of poverty that the followers of neither the Christian, Hindoo, Brahmanistic, Mohammedan, Buddhistic, Shinto, nor hardly any other religion of the past can shirk the responsibility of propagating and sustaining it.

The doctrine of religion and ethics that states specifically, "The poor ye have always with you," set the seal not only upon the incompetent, the insane and the maimed. These teachings also depress those who are competent but unfortunate. Whole families and masses of people wrapped in the unshapen gloom of servitude, poverty and want, are robbed of even the hope of a plentiful life by teachings that sanction oppression.

In conformity with these doctrines, it has been a prime part of the past religions and social life to have masses of "the poor"; to make provision for having them, *not to make conditions for not having them.*

This doctrine which discounts man's self-respect is a necessity of the wages and profits system, a necessity of monarchical systems, a necessity of the present republican systems. Each age reflects the *dominant* factors of that age.

Many theologians mistakenly think that poverty and struggle are necessary conditions in order to bring the masses to a realization of religious beliefs. They do not understand that religion is a natural high function of man's mentality, and that there is no possible divorcement of man's nature from a desire for guidance under laws arising from this function.

We have had a civil and an industrial life where the commercially "competent" made conditions

Pleasures Essential to Progress

Pleasures that require the expenditure of either time or money are possible to the great majority of people—whether they live in the country or city—only through an excessive amount of labor, and of self-sacrifice on the part of some member or members of the home.

Although it is true that human nature—the organized temperament of mankind—will improvise some kind of gaiety and pleasures, even though the compensation they receive for their work barely meets the necessities of life, it is none the less true that the enjoyments of such restricted means are but a small part of those deserved and possible. Moreover, such enjoyment is usually at a loss of progress, and at a loss of mental and physical refinement.

In mill and factory towns the dead level of doing, the monotony of life, the grinding down of compensation, the absence of normal growth, are nothing less than brutal injustices to human life and to the human spirit.

Only the cowardly sophist can find contentment in the statement that conditions are better than they were a hundred or a thousand years ago. Conditions are changed. But it may be doubted whether the volume of human happiness is appreciably increased under the increased sensitiveness of this age over that of the earlier ages.

Jeopardy is no less now than then; rather, it is greater. The sense of jeopardy destroys happiness. The sense of unjust and sharp contrast in the lives of individuals causes bitterness, pain and resentment.

The poor, the unfortunate, the ordinary man and

woman, held from refined enjoyments and normal pleasures, restrained from impersonal forms of happiness—arising from without themselves in environment and social and aesthetic opportunities—must turn for enjoyments to those of the appetites, to so-called physical pleasures. To these people enjoyment must either be infrequent or else intemperate, crude, passional and personal.

The very commonness of their pleasures and of their conditions leads to waste—waste of effort, loss of permanent pleasure and of sustainable joys. And worse than this, the imperfection of their happiness causes some to become hopeless and lethargic, while it leads others to crime. Many a man seeks refuge from dull monotony in debauchery and crime.

Industrial Waste

To the more intelligent people, the very labor that should in itself be a pleasure and a source of other pleasures, is a source of misery and despondency. Its surplus—which is the foundation of security and happiness—in no way benefits them or their families; instead, it usually goes to those who already have too much.

There is a vast difference between egotistic brutal waste and common happiness. Indiscriminate production leads to waste.

The common and the professional labor of the world, its creations and its joys, are all indiscriminate.

Those industries that are usually considered well organized—mills, factories, stores—are so only as regards their internal conduct. The procuring of raw material, and the distribution of the finished

products—external factors of manufacture and of sale—are, at best, only inefficiently organized. Moreover, such organization as exists is only for the benefit of the few.

It costs on an average sixty per cent. of the retail price of all classes of goods merely to *sell* them to the people who want them.

Social Crimes

Poverty, want, misery, ignorance and war are absolutely unnecessary. They are social crimes resulting from rules based upon the oppressive methods of earlier low-grade states and systems; they are perpetuated by ignorance and by intimidation.

More money and effort is to-day wasted on crime than ever before, more on war than ever before, more on the pomp of selfish egotism. Not a farthing of all this is of value to the mass of mankind, but solely of value to the commercial and financial rulers of the nations.

Knowledge Must Precede Demand

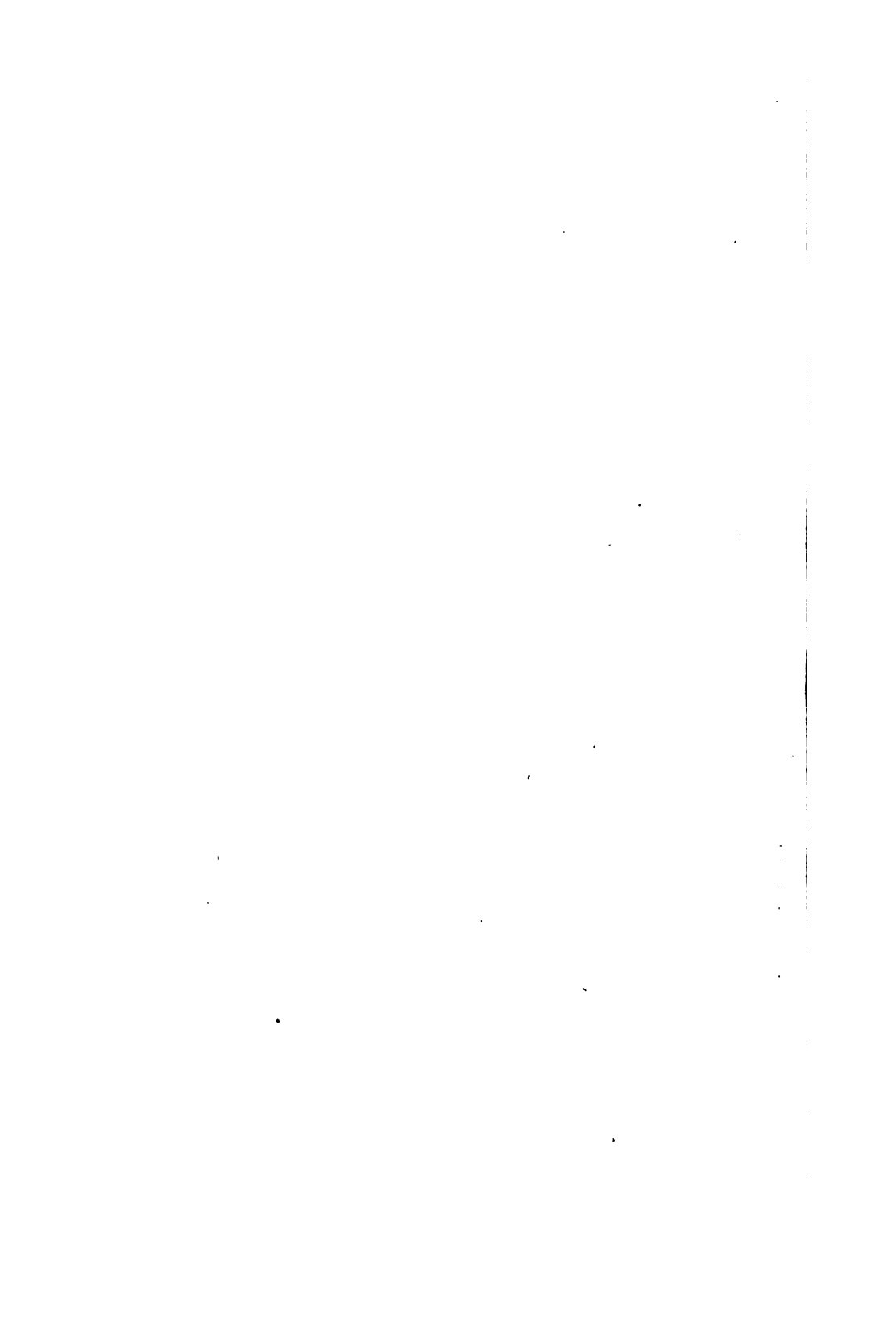
The growing demand for more universal justice, for more vital contentment, must very soon necessitate the establishment of a new form of civil life composed of harmonious social states.

It is a common error to think that great happiness is gained by the effort of an hour, or found in the transient thought of a day. Happiness is reciprocal. It is cumulative. Brief times and random efforts are mere segments of life that may bring some joys, but the results will be comparatively small.

It is the habit of mentality for a person to be *satisfied with the simple and incomplete*, until he has been

aroused to desire the complex and complete, or until he has experienced such wider living. Man will not demand a higher form of happiness or pleasure until he learns of its possibilities and value.

High natural laws must be known before they can be enacted in statutes. Hence, Social Harmonism seeks to create a demand for the highest forms of social needs. It is constructive—only, incidentally, destructive. It is propelling, and will intensify every capacity for normal enjoyment—enjoyment which is not sacrificial of other persons' security, rights, virtues or liberties. Its restrictions are aimed only at wrong doing and useless doing, never at normal enjoyments or freedom or creative ability.



IV

CONCERNING MAJORITIES

It does not give relief from the injustices of our present social system and form of government to affirm that all social and industrial oppressions and deficiencies are the result of the rule of majorities. We know that it does not much improve the world to *prove* that under these systems human life is constantly subject to deadly antagonisms and to depressing hazards, or to prove that jeopardy is maintained through thoughtless neglect, and ignorance of normal ways of gaining fundamental rights. We know that it is harsh to affirm that the different historical ages have been largely under the reign of selfishness, secrecy and cruelty. But war, exposure, slavery and unnecessary death are harsh; poverty, fear and struggle are harsh; bent young motherhood, gaunt youth and immature old age are crimes. Enforced ignorance, defeated happiness—but words are only faint shadows of the hard realities they portray.

It is true that existing conditions are due in part to majorities. All governments are constituted by majorities.

The quality of the government depends upon the quality of the intelligence of the majority, not upon the quantity of that intelligence.

Mark this well: The foresight and possibilities of

the highest order of government in any age *arise* in a minority of the government, but great errors have arisen in the presumption that *the quality of government is determined by the minority*.

The government of any country is the kind of government that the majority allow, the kind they nominate it to be. If the majority elect representatives to legislate against their best interests, it is the majority's fault and choice. It is the choice of the hordes of Russia to be ruled by the Czar and his Grand Dukes. Organization and intelligence could speedily overthrow such oppressive rule.

Knowing and Doing

A minority may know and desire what is right, but be prevented from enforcing right legislation by a standpat, satisfied majority, or by a majority who know that wrong is being done, but who do not know how to prevent it—a majority who cannot see that the minority are right.

It is vastly easier for the majority to know that wrong is being done than to know the right that ought to be done.

Even when honorable men rule or attempt to rule, there may be a lack of knowledge of what constitutes just laws or a complete circuit of such laws. Constructive legal and civic ability has not been considered an essential equipment for legislators—not even in the highest branch of the Congress, where ninety-six men speak for nearly one hundred million citizens.

The Legislative Caucus Evil

Legislative ethics, or what is called "Gentlemen's agreement" committees, sometimes brings about

peculiar and doubly unrepresentative conditions. Notably, the ethics that makes the majority action of a *legislative* caucus binding on all participants therein, irrespective of their constituents' interests.

By such action a majority of the majority party—in reality a very small number of the whole legislative body—can force legislation to be passed that may be objectionable to the larger number of the legislative body.

This, at first glance, looks like direct minority rule, but it is only indirect. The majority of the whole legislative body could pass rules for the government of that body which should abolish caucuses altogether.

In 1871 Charles Sumner said to his brother Senators:

“We are all under the obligation of an oath as Senators. We have no right to desert this chamber and go into a secret conclave, and there dispose of the public business. I make a great, broad, clean distinction between a nominating convention outside or a caucus outside, and a senatorial caucus. A nominating convention or a caucus outside is held in the light of day; it is open; there are reporters present; it is under the direct eye of the people. But there is an immense difference between such an assembly and a senatorial caucus. The senatorial caucus is secret; it is confidential, if you please; it has no reporters present; it is not in the light of day.”

In July, 1913, Senator La Follette, in an editorial entitled “King Caucus,” said:

“For the first time in the history of tariff legislation a bill is to be written into law by a secret caucus.
* * * Caucus control of legislation means minority rule. The Senate is composed of ninety-six members,

of whom fifty-one are Democrats and forty-five Republicans. If we are to have caucus made laws, then twenty-six Senators, a bare majority of the Democratic membership, may bind, gag and deliver the entire fifty-one votes of the majority. Thus on any bill, a majority of twenty-six Senators may dominate legislation. This is vicious in principle and fraught with the gravest dangers to democracy."

Herein, is shown the utter powerlessness of a few—a small minority of high-minded and constructive statesmen—to prevent, under certain conditions, the passage of the most adverse legislation.

Specific Knowledge Essential

We do not wish to intimate that there are not great numbers of men who are just, honorable and intelligent. These may even constitute a majority, a majority of all men of all vocations. But such qualities are only a part of the great necessity. These highly intelligent majorities must be intelligent in matters of government. Other kinds of superior knowledge will not give them knowledge of good government, will not invest them with an understanding of social laws.

The artist knows much about art, the mechanic knows much about building, the chemist knows much about chemistry, but, perhaps, none of them knows anything definite about social rights and civil laws. This is true of nearly all vocations.

Moreover, the present systems are designed through the sagacity of the leaders of education and commerce to educate the mass of mankind in the subservient vocations, and to obscure the most important matter of all education, namely, the obtaining of human rights and social security. Educational un-

orthodoxy is summarily punished. To rank human rights above money rights is a "dangerous" social doctrine to implant in the minds of students. How many Professors of Political Economy and Sociology, with progressive ideas, have been dismissed, or asked to resign, from millionaire endowed colleges!

Fragmentary Governments

Social order is a method of government, a means of making all of the social factors conscious of the relationships, the rights, the needs, the methods and the purposes of man's existence. All men of all ages have been compelled to sum these up in some form of government.

Every government in the world to-day is fragmentary and partial.

True, our present so-called representative governments are, in a measure, forms of general legislation. The rules and laws enacted by them are the results of the convocation of general or special legislatures. These legislatures have, in the late centuries, been forced upon the rulers by a comparatively few men urging the mass upward, urging them to a stage of legislation by district, miscellaneous, per capita chosen members.

It is true that the members of legislatures and other officers of a Republic are nominated either by direct primaries or by party conventions, and are elected by the majority vote. Theoretically, this might possibly be democratic government. But other factors have made it legislation by assembly, not by representation.

Let us waive the fact that the conventions are generally managed by a political clique from some "star

chamber." Let us waive the fact that political bosses and campaign managers are able to make such conventions anything but expressions of delegated popular sentiment. Let us waive the fact that the National Conventions in their decisions regarding the seating of delegates have been openly charged with "robbery," "theft" and "plain stealing." Let us waive such confessions as the one recently made by a presidential candidate's own party paper—*The Washington Times*, June 9th, 1912:

"When Senator Dixon took charge of the campaign a tabulated showing of delegates selected to date would have looked hopelessly one sided. * * * For psychological effect as a move in practical politics it was necessary for the Roosevelt people to start contests on those early Taft selections in order that a tabulation of delegate strength could be put out that would show Roosevelt holding a good hand. In the game a table showing Taft 150, Roosevelt 19, contested 1, would not be very much calculated to inspire confidence, whereas one showing Taft 23, Roosevelt 19, contested 127, looked very different. That is the whole story of the larger number of southern contests that were started early in the game. It was never expected that they would be taken very seriously."

There are other fundamental facts we cannot waive. The fact that representatives are selected without reference to the specific needs of the public or without reference to a definite function to be carried on by them for the members of society, and the fact that nearly one-half of our population—all the women of the country, except in a small number of states—are entirely without representation or voice in the legislation.

It is claimed that Republican, Democratic and

Limited Monarchical forms of government are to-day representative, and that the elements of personal exploitation and of fraud are reduced to a minimum in these governments. Let us question that statement.

Misrepresentative Government

Representative government is a misnomer, necessarily so, unless representation is by functions. Otherwise, no man can possibly represent the interests of all of his constituents or be a responsive agent of the whole.

Under such representation as we have to-day, a politician, lawyer or business man, may represent his "district." This literally means that one man represents all the arts, trades and vocations, that he represents the total specific wants of the tradesmen, artisans, scientists, teachers, agriculturists, and people in his district.

It would hardly be possible for one man to be so equipped that he could represent, with intelligence and sympathy, all of the people of the different vocations in his district, even though he had the varied genius of Leonardo da Vinci, instead of the common talent of the average politician.

Our statutes of general representation, and the privilege of unlimited private ownership and of unlimited private salary admit, at best, of only partial representative government.

A legislator is elected, so far as the public is aware, with little distinction of purpose, and on a voluntarily made and endorsed platform. He has private and political obligations to uphold, as well as his implied obligations to his constituents. The latter

are vaguely stated, and are seldom predetermined by the public in general. His oath of office is made much of, but, reduced to its "lowest consistency," this pledge relates to laws already enacted and to his own determination of their meaning.

So long as he does not commit overt crime, his only restraint as a legislator is his interpretation of the meaning of the laws he swears to uphold. He and his fellows have power unlimited in kind, and power that, in the main, is undefined.

Attorney and Principal

The so-called representative governments are, in reality, representation *by power of attorney in fact*.

A representative—of the people (?)—becomes upon taking office a principal. The very laws under which he is chosen make him so. His power is irrevocable during his term. Contracts loaded with profits, however oppressive, made under his enactments and vote cannot be abrogated except for proved causes of fraud of a personal character. Such proof can seldom be offered, no matter how corrupt the legislator, for sagacity is almost invariably an important part of a politician's equipment.

A legislator finds the laws governing legislation already moulded in favor of those who have strategy and financial power, of those whose political accomplice he must become, or else he must meet the insidious onslaught of men of unscrupulous ambition.

Minority Financial Domination

A minority, having back of them self-created rules of ownership, having wealth and power to mislead and control, have generally made their desires and their voices the most potent factors in halls of legis-

lation. One hundredth, one thousandth of a population—or even one millionth, in a national way—can procure under these forms, almost officially unopposed, all the legislation desired by that one-hundredth or less percentage of the whole people who are supposed to be “represented.”

Exception can be made, of course, of the boldest confiscation of property, but even this is sometimes achieved by subtle methods under some guise of political or commercial necessity.

It is folly to try to qualify these facts. The known history of legislation is full of salient, definite evidence.

The representatives can legislate for their own personal advantage or for any group or combination of individuals.

Legislative Chicanery

It has continuously proved possible and profitable for “Interested Powers,” “Special Interests” and “Big Business” to select representatives, and to support their candidacy with the “sinews of war.” In fact so advantageous has such manipulation of legislation become that a numerous profession of political managers—lobbyists, bosses and heelers—has grown up, composed of men who have no other profession or income—and need none—*than that of managing the selection and election of the people’s representatives.*

Legislators who owe their election to political corruption have small scruples in using their high office to advantage those who “made them,” politically.

The coöperation of the “bought-and-paid-for” Senators, Representatives and Assemblymen with

"Special Interests" is devious enough to deceive any but the initiated. Coöperation in committee rooms, where "troublesome" bills are "pigeon-holed" or "buried," coöperation in legislative halls where statutes filled with careful ambiguity, "jokers" and the like are "put through," or where a vital bill is nullified by the adoption of a "substitute bill" which has "the teeth drawn" that were in the original measure. A "substitute bill" is an adroit legislative method of befuddling and discouraging the public civic consciousness. And, lastly, coöperation in Conference Committees. Regarding the latter, in the *Congressional Record—the one authentic record* of what transpires in the Congress—of March 1st, 1912, Senator Newlands said:

"A great policy, declared equally by the Democratic, the Republican, and the Progressive Parties, is outlined in the amendments which I have presented—the demands of the American people, indicated in every form of expression, from party declarations down to the declarations of legislatures, of boards of trade, of chambers of commerce, of waterway associations of every form of organization that expresses public opinion; and yet we are told that three men, the servants of the House, can put this policy in quarantine, can put it in cold storage, and prevent it from being considered by the great House that they represent."

Tax Payers and Lobbyists

Another coöperation has recently been quite thoroughly aired by the Democratic press. During the "Lobby Investigation" by the Congress in the summer of 1913, a lobbyist for the Sugar Interests testified under oath that one Republican Senator had subtly coöperated with the Sugar Interests by allowing his (the Senator's) speech against Free Sugar—

after some interpolations had been made in it by said lobbyist—to be sent out by the lobbyist under the Senator's frank, thus saving the Sugar Interests something over twenty-one thousand dollars in postage. Such gifts ultimately come out of the taxpayers' pockets.

Senators Recognize Menace

Pages of incontrovertible evidence against the legislative honesty of the people's representatives could easily be cited.

Anyone who is familiar with the way in which things come to pass in our national and state law-making bodies, knows that the "Public Welfare" clause becomes in the minds of many legislators highly mixed and saturated with obligations to the selfish and unscrupulous men who contributed "handsomely" toward the legislator's support and power politically.

Senator Owen, speaking of legislative bribery and corrupt practices, on the Senate floor, characterized the influences brought to bear upon legislation as

"The sinister, secret, crafty, most powerful and tremendous commercial interests of the Republic."

Senator La Follette, in May, 1908, in the Senate, said:

"There is just one issue before the country today. It is not currency. It is not tariff. It is not railroad regulation. These and other important questions are but phases of one great conflict. * * * Let no man think this is a question of party politics. It strikes down to the very foundation of our free institutions. The System knows no party. It is supplanting government."

Senator Reed, speaking in the Senate of the Morgan interests, said:

"This mighty coalition of financial power is able to control, directly or indirectly, the business of the country. It can arrest all development; it can bring on panics; it can crush railroads; it can depopulate cities. It can produce good times or bad times; it can annihilate fortunes in a night; * * * It surely has been largely controlling the policy of our own Government * * * and concluded at last that the time had arrived when it could name and own a President."

Senator Dolliver, the last year of his life, wrote in the *Outlook*:

"Thereupon Senator La Follette did the meanest thing in the history of political intrigue. He not only read the *Congressional Record* himself, but he went out into Wisconsin and into nearly every State in the Union, reading to the people the continued story of the yeas and nays. * * * Experienced legislators said, 'What right has a man to tell people how we voted?' and behind their anger lay a question which they did not dare to ask: 'What right has the public to know what is going on in the Government of the United States?'"

V

EXECUTIVES AND THE JUDICIARY

What of the executive and judicial branches of our so-called representative government?

When executives, and such members of the judiciary as are not appointive, are honestly elected—without the use of “repeaters,” ballot-box stuffing, manipulations of returns or the corrupt use of money—their election may be said truly to represent the choice of the majority of the voters.

But, as officials of a representative government, they must be representative in ways other than being the majority’s choice at an election. Their acts must be representative of the best interests of the people. Sometimes they are; that is, to the extent of the executive’s power. Honest executives use their power of veto to check adverse legislation, but this veto power is limited—rationally so. Besides this limitation, there are other insidious ways by which a well-meaning executive may be practically shorn of his power to enforce the rights of the people. An executive, be he ever so honest and able, finds enormous difficulties in combating the political intrigues of groups of men who control fifty billions of dollars.

And worse. Many an executive in his several private enterprises has interests and motives quite contrary to the public welfare. Many executives owe their nomination and election directly to some of

those who control the money bags. Others, honest when elected, are susceptible to "influence" while in office.

Executive's Rewards

How can the people hope for real representation through their executives—Presidents, Governors, Mayors, Commissioners—when such a charge, libelous if not true, is allowed to remain on the pages of our national legislative history as that one made by Senator Reed against a man who had been our chief executive for seven years, and who, at the time the charge was made, was again seeking that high honor.

On the floor of the United States Senate, August 6, 1912, Senator Reed said:

"I have already shown that the interests represented by Perkins contributed enormously to Roosevelt's 1904 campaign. I now propose to show how Perkins sought, demanded, and obtained his reward. I propose to prove that he came with the arrogance of power, with threats upon his lips, and that Roosevelt cringed before him in an attitude at once base and cowardly. I propose to prove that for every dollar Perkins or his associates contributed to the Roosevelt campaign they were permitted by Roosevelt to rob the American people of tens of thousands of dollars."

Senator Reed then told the well-known history of the Tennessee Coal and Iron deal. Continuing he said:

"I call attention to the second incident: In April of this year there was printed in a Senate document the correspondence which showed that when the Attorney General, in the year —, was about to prosecute the Harvester Trust, Perkins insolently demanded that Roosevelt stop the prosecutions. His orders were truculently obeyed."

Rights of Trial by Jury

When Republics are born, the common people, zealously attempting to gain their rights, closely scrutinize the means of legal defense. But the influence of precedence and wealth working through the judiciary system soon starts a crawfish progress toward vested advantages.

Under the Old English Common Law and the Constitutions of nearly all of the States of America, the purpose of the judiciary was to determine on the plaintiff's complaint at law infringements of the rules of civil life, and to institute juries for trial whose decisions of *fact* were theoretically final, whose judgments of penalty might be limited only by enactments of legislatures. The Court was to pass on legally admissible evidence, modes of procedure and equities as bound by the statutes, but it was not supposed to interfere with the veracity of the law or the judgment of fact.

In those American states in which "the judgment of the peers" was guaranteed under *the rights of Trial by Jury*, the principles of law made the judgment of the jury, the technical judgment, in a decree and in a rendering in the decision of the cause, and maintained that this judgment must be the *jury's*, not one dictated to them by the Court or one determined in advance by legislation. The constitutional rights held that the function of the jury in criminal cases was to *pass sentence* upon the convict, not merely to make a verdict of guilty—this verdict to be followed by a sentence imposed by the Court.

All judgments to be executed against person or

property to be legal must have been rendered by a jury and on a common cause of action.

The lofty traditions of the Trial by Jury, received through six hundred years of English Common Law, have, during recent years, received many rude shocks in the estimation of the public. These shocks have been occasioned, not because of the misuse of jury power, but because of the constantly increasing obstructions that are insidiously built about juries. Among these obstructions are the oaths administered, *i. e.*, to try causes "according to law," or "*according to the law and the evidence as they shall be given them*"—conditions inconsistent with the original principles of Trial by Jury.

Progress Backward

Further obstructions around juries are the judge's dictation of the claimed conclusion of the law, and the dictation of the decision which a jury is bound by law to reach, upon any state of facts which it may consider proven.

The Court makes the decision regarding what evidence shall be admitted as proof, what weight the jury shall allow any part of the evidence, and the conclusions they shall draw from it.

All these conditions are compelling juries, against their own and the public's interests, to be mere cloaks and convenient shields of judicial dictations, instead of being, as formerly, the sole judges of *fact and punishment*, and the guides to the political basis of laws for the public good.

Such has become the habit of the people's thought that the members of the three branches of the government are not expected to enter into the discovery

of truth; in fact, they are not nominated for that fundamental object of government. It is considered quite fortunate if they accept the truth when it is forced upon them by a clamorous and determined majority.

Such a fast hold has precedent upon the people's minds that they are heedless when judges reverse each other's opinions on the mere citation of previous contrary judgments and holding—often contrary to the judge's own expressed reasoning.

Judicial Autocracy

Through their weapon, "Contempt of Court," judges assume privileges of restricting public or private criticism of their acts and judgments in a manner neither assumed or defended by any other officers of the public service.

A perusal of judges' findings shows that they are taught and practiced to speak mainly in the terms of capital and of property rights, in terms of an aristocracy of wealth—thus perpetuating, as far as possible, the prerogatives and precedents of the monarchs and the aristocracies which they formerly represented.

A powerful defendant or plaintiff at law may have simply to reach the ear and judgment of the Court to obtain his wishes; neither the opinions of juries, the acts of legislatures nor the consensus of public opinion are potent against the Court's opinion.

And one of the worst features of our financial-political corruption is that the tenure of office of an upright judge is jeopardized. He is apt to make powerful enemies faster than he makes powerful

friends, and he is liable to go down at any turn of the wheel of judicial change.

Judicial Legislation

The fear that laws will be "adjudicated" is causing legislators to more and more fully frame the laws to suit the opinions of judges and courts. Under the technicalities subjecting trials to appeal, the opinions of juries and the acts of legislatures are more and more being governed by the courts through trial terms and appeal verdicts.

The opinions of the higher courts on one subject are often twisted to interpret a wholly different matter, lower down; in such cases the defeated counsel must grin and bear it—and silently—even though the rational evidence he has presented is submerged in chambers.

Frequently, the Court has not stopped at individually determining what is right of another individual, but has passed upon the constitutionality of state and national laws. The Court has taken upon himself the right and the power to determine not only that the law has been infringed, but that the law is null and void, he sets aside the enactments, determines the meanings and enters judgments contrary to the statutes passed by the representatives of a majority of the people.

At the Governors' conference, held at Spring Lake, N. J., September 14, 1911, the Hon. Chester H. Aldrich, Governor of Nebraska, in criticizing Federal Judge Sanborn for the decision in the Minnesota Rate Case, said:

"Therefore, I say, that when any court, whether it be the United States Supreme Court or a court of inferior jurisdiction, continually makes effort by a judicial decision to do that which the people and the people alone have a right to do, then I say that such a court is seeking to establish judicial tyranny.

"And if allowed to proceed unchallenged along the line of this unwarranted assumption of power, representative government will simply be that in name only."

"Our Judicial Oligarchy"*

Gilbert E. Roe, in his masterly work by the above title, has proved by conclusive evidence and citations that

(a) "The courts have usurped the power to declare laws unconstitutional."

(b) "The courts having seized the power to declare some statutes invalid, because unconstitutional, have come to declare other statutes invalid merely because the judges disapprove the policy of such legislation."

(c) "The judges by reading their own views into statutes, to the exclusion of legislative intent, have made the judiciary, in effect, a law-making branch of the Government."

Again, in the chapter "*Why the People Distrust the Courts*," Mr. Roe says:

"The complaint against the courts is much more fundamental than any matter of procedure, or expense, or delay.

"The charge against the courts is that their judges habitually think in the terms of the rich and powerful.

"The training, sympathies, experiences and general view of life of most judges have made this inevitable.

"The process of thinking, always on the side of vested interests, of the established order, of the powerful individuals and corporations continued through a

* "Our Judicial Oligarchy," B. W. Huebsch, New York.

century has built up a system of law barbarous in its injustice and inequality."

Adverse Products

What are some of the evil results of all of these forms of misrepresentative civil life?

We have cabals of corruption in our cities, political monarchies within states and municipalities, plunder through legislative contract and sub-contract. We have private societies for the detection of crime, private bureaus for social guardianship and various forms of blackmail, private association for the conviction and prevention of criminal abuse of children by parents and employers.

These societies and missions take on the functions of the police, courts and state officials. By virtue of being incorporated they are allowed to lay down rules, or quasi laws, that are burlesques on rational methods of procedure.

The hunt for little crimes, for petty offenses and puritanical improprieties is carried on under these rules, and such absurd moral reforms as the draping of nude statues in galleries are brought about. Meanwhile, the state allows monstrous injustices and crimes to undermine the very sources of morality, happiness and comfort.

Every Man Responsible

A national crime is a crime multiplied by the number of the injured.

Nature admits of no plea that can nullify remissness on the part of the transgressors of normal law and morality. No man has a right to sit still in the possession of power while parts of whole nations struggle and starve, while preventable death-dealing

disaster follows death-dealing disaster, and while financial conspiracy wrecks thousands and enslaves thousands of thousands. Morally, every man becomes accessory to the crime he could, but does not, prevent.

And, indirectly, he also becomes a victim of such crime. Every poison taken into the system necessitates an organic offset to overcome its effects. This is likewise true of the body politic. Every poison taken into the system creates a desire for its re-use. Likewise, every man, whatever his occupation, living under antagonistic competition, unrestricted advantage, risk and jeopardy, feels or imagines that the greater his success, the more he must struggle to sustain himself against these unremitting social and civic poisons.

The nightmare of politics, the adventures of a competitor, the meshes of subterranean statutes, the drift of populations and the intrigues of finance are realities that stalk in the near background of even the prosperous man's consciousness.

VI

VOCATION REPRESENTATION

The vocation-majority scheme of representation—the indefinite plan of the Socialists, so far as they have suggested one—would give the members of one or two vocations, or general lines of labor, absolute and unrestricted control of all the laws.

It is apparent from their propaganda that the Socialists anticipate that the trades and laborers, united, will some time become the dominant factors in government. Similarly, the trade unionists hope to become the dominant power.

To-day, agriculture is the vocation that far outnumbers any one other single vocation or class of labor; in fact, this vocation probably outnumbers all other vocations combined.

There is no natural reason why their members should decrease while the members of other vocations increase. That neither the laborers nor the trades have logical ground for their expectation of numerical supremacy, is evident from the very nature of the production, manufacture and distribution of human necessities.

The nearer civilization comes to the elimination of useless effort, and to the requirement that every man shall earn his living, the more certain it is that the agriculturists will be the dominant vocation, and the dominant class as majorities.

Injustice Dealt the Farmer

As it so happens this one business class, the agriculturists, furnish most of the raw materials of the world.

The farmer sells his main products as raw materials at the first and lowest price. This price is governed by the lowest markets on earth for his goods, the European markets. And even their low price must be shaved for the farmer. He receives their price *less* the cost of transportation and profits for the various steps of handling of the raw material from the farm to the ultimate purchaser.

The farmer generally purchases finished products. He purchases at retail and at the final and highest price in the highest market on earth, the American market. Again he pays profits,—undue profits—tariff taxes in undue proportion, and transportation charges.

Statistics show that although the agriculturists constitute about one-half of the whole population, although they work longer hours at harder labor than the members of any other vocation, they do not receive one-sixth of the value of the products of the whole population, including the value of their own products consumed by themselves.

Opposed Vocation Interests

Under present conditions only in a broad humanitarian sense, can the interests of agriculturists, manufacturers, trades and transportation employees be said to be mutual. What is for the success of one is to the detriment of the others. Only the man who thinks superficially on these subjects will deny this. He may be confused by two facts; one, that *friendship* modifies the effect of all acts, and the other,

that individual opposition seems to decrease in proportion to the supposed vocational distance—it is less between a ditch-digger and a mason than between a mason and a contractor.

It is by enforced concessions that the members of one occupation yield to those of another, and that each group yields to the community, and all yield to the domination of those who are financially powerful. The same opposing interests exist in the great commercial affairs.

The protectionists say that a tariff that is for the benefit of the manufacturers is for the benefit of the farmer, that it gives a high-priced home market. The bankers say that the volume of currency that is best for the banks is best for the workingman and the business man. The free-traders say that free-trade that is good for the farmer is also best for the manufacturer and his mill-worker. All of which are falsehoods.

High Prices Not Helpful

Under our commercial laws, and under the present systems of trade and commerce, if the farmers were to succeed in combining to raise the price of their raw materials, they would cut their own financial throats. They would have to buy back at quadrupled prices the goods manufactured from their raw materials.

Every rise in the farmer's selling price is more than quadrupled when he buys the finished product back. Whether the farmer creates the raw materials, or the mine laborer or someone else creates them, in any case the farmer pays the profit, the tariff and the labor.

Even an increase in the value of their land places an additional burden upon the farmers in the form of taxation and other costs. The only practical advantage to them of such an increase is that the high-priced land prevents emigrants from becoming land-owners, and keeps them laborers for hire.

Advantage Rests With the Farmer

The farmer, the fruit grower and the market gardener, as agriculturists, can, when they will, do what they wish by majority legislation. They can change currency laws, change manufacturing rights and tariffs, and change taxes and ownership of all kinds. The fact that they have been outwitted heretofore is no proof that they will always be the victims of misleading political chicanery. The fact that manufacturers, railroad financiers and bankers have kept them in sectional and political antagonism by sophistical arguments, is not final evidence that they will never realize the compelling significance of solidarity of interest and action.

Sometimes, the farmers may legislate for themselves. They may conceive that being about one-half of the useful population, they are entitled to one-half of the value and pleasure of the whole production; perhaps they may conceive that they, too, are entitled to a "shorter day," in fact, to as short hours of work as those of the trades; perhaps they may, as a majority governing class, exact an accounting of the materials which belong to them by the laws of equity, but which other people now use and squander.

Were vocation-majority representation to prevail, *what* would become of the boasted power of the trade

unions? What would be the farmer's attitude toward these organizations should he find that he was the victim of their industrial methods of self-preservation?

The farmer may not always choose to be a philanthropist to the trade unionist on the one side, and to the capitalist on the other.

Vocation-Majority No Solution

Representation governed by financial interests has proved wrong in principle and extremely unjust in social and civil results; likewise, any form of legislation based upon a vocation-majority will prove basically wrong and productive of injustice. A vocation-majority representation, whether of a labor party, of an agriculturists' party, or of a manufacturers' party, will be partial, domineering and dangerous, just as the capitalists' parties have been.

No other form of representation than that presented as Social Harmonism can prevent the continuation, in marked degree, of the misrepresentation, the antagonism and the injustice of present systems of government.

Even if vocation-majority representation were feasible, what would surely happen? The desire for larger representation would inevitably result in the combination of similar vocations or of vocations financially related.

The farmers, the fruit raisers and market gardeners would naturally combine with their retail tradesmen. Although these classes—the producers and the distributors and purveyors—are dividers of each other's profits, they are, in reality, commercially next of kin, or "nearest friends."

Closely following the agricultural majority, would come that great body of diversified workers who are now "classified" as laborers, while transportation employees would be the vocation ranking third.

Injustice and Danger

Under majority representation by vocations, members of vocations other than agriculturists, common laborers and transportation employees would follow in such hopeless minorities as to be without possible specific vocational representation, except when one of their members might be incidentally chosen to represent a dominant group of occupations.

The higher arts, the professions and the trades, either under socialism or republicanism or pseudo-democracy, would still find themselves shut out of legislative power, except as they succumbed to the demands of the financiers. In fact, these do gain some recognition now by being, not guiding tails, but patches on financial kites.

Supposing that any one vocation had a representative majority. What warrant have we for believing we would then have better laws and better conditions than at present? What warrant for believing that the rest of the population would receive more equitable consideration than is now derived from the control of financiers and the money-traders and the politicians?

There is no warrant whatever for any such optimistic belief. Majority representation by vocations puts no check upon advantage or corruption. Representatives could then, as now, "sell out" and betray *those* whom they are sworn to protect.

VII

OWNERSHIP: RENT: INTEREST

The fact that individual ownership in unlimited quantity as a *right of absolute possession* is, to-day, regarded as the chief human right, forces that subject into prominence in all social consideration. That the right of absolute possession should be so regarded is due to many causes.

The legal right of unlimited ownership of property confers the power to exchange the property owned for all other values of purchasable needs and enjoyments.

The Extension of Rights

The legal rights of property have become the undisputed rights of use, of exchange and of accumulation. The legal rights of use have extended into the right to devise, to divest and to defend. The legal rights of exchange have extended to the rights of price, contract and profit. The legal rights of accumulation have extended to the rights of interest—sometimes legally limited—and to rent and to disuse.

These may all seem to be very natural rights. They may appear to grow out of the right of propriety, or possession. All of these legal rights have been defended as being subject to unlimited exten-

sion, and as being the origin of the rights to unlimited ownership.

As the exercise of these legal rights is the means by which social-commercial relations are adjusted, by which warrants are procured and pleasures are purchased, the ownership of property and the profits accruing from ownership have become the dominating facts in life.

Ominous Conjunction of Wealth and Power

The excessive legal rights of ownership have grown out of the falsely *credited rights* of wealth. These false rights of wealth have been made the artificial legal gateway for the passing of all the products of the race, have been made in the transit of human needs and enjoyment the place where every form of toll is collected, the place where, by statute laws and by custom, interest, rents and profits are allowably added.

It is a maxim of law that "human laws are only declaratory," that they have no power over the substance of original justice. Some further declarations of the principles of law are: "that laws cannot *constitute* proprietary relations or *extend* them or *circumscribe* them"; and "that possession is *in fact* a legal recognition of propriety."

Furthermore, there is declared to be a principle that there is no right which does not arise from *power*, and does not continue to depend upon *power*. There is the set declaration of a man's propriety that that which is his, is alone his which he has *made* his, and *continues to make* his. Therefore, a man having made and continuing to make his propriety (*legally, by his use of other people's power*) holds,

as a matter of course, that *sumptuary* laws are bad laws.

Modern legislation cannot realize the principle of justice short of multi-millionaire ownership.

It is spuriously held that if multi-billionaire ownership were to continue to "fertilize society"—by keeping society at work for the benefit of the multi-billionaires—the limitations of "subjective legislation" should be as light as possible, and the degree of ownership should be left to the individual in his domestic capacity. The public should not interfere by "objective legislation"; there should be no restraint brought to bear upon such social philanthropists from without.

The philosophy of present civil laws reads, then, that there is no natural limit to the right of ownership so long as the proprietary is held by the power of possession, by proprietary laws, by decree of voluntary transfer, by a process of profit, by maintained conquest, by the unavoidable acts of nature, by rent, interest, heirship, donation or what-not in law.

The matter of the creation of values does not enter into the philosophy of common and statutory law.

The maintained assumption that ownership arises because everything ought to have an absolute owner has no warrant in natural law.

Individual ownership was not an early claimed right. Individual ownership of occupiable property grew out of a late convention, that is, out of the demand for profit, the artificial primogeniture and the exigencies of priestcraft.

"The ownership by occupancy" process of acquiring individual and monarchical wealth, once established, became a fastened legal fact. Having its

source in slavery, it, likewise, became an amazing source of endless wrongs.

Back of Roman law, centuries before even the early recorded Roman law, in ancient Hindu society ownership by habitation by the family and by the village, as an assembly, were the extremes of ownership. Here was a realization of local harmony never seen in the Western world—a village assemblage that was a brotherhood in social relations, a community in common domain, a council in common justice.

If, later, people tried to read into ancient thought and laws some supposed maturer concepts, some false occultisms which did not exist in them, it may be expected that the same thing would be true in regard to the archaic assumptions of the rights of individual ownership arising in primordial sacred reasoning and inspiration.

Institutes like those of Menu of the Hindus, Nomos of the Greeks, the six hundred and thirteen precepts of the Mosaic law, and the added eleventh commandment of Jesus, in every known instance, arose as fragments; some parts of which were accepted as true by some social units, but were seldom accepted in totality by any social unit.

No broad law-basis of real-property ownership has ever existed as a declaration of deific authority; nor is there any deific sanction of the common concept of the "law of nature," much less is there sanction of the "Command," the "Obligation" and the "Sanction" which were read into human rights by *Bentham*, *Austin* and others.

Property Rights

As property has no mentality and no conscious organism, it can have no philosophy of rights or of ownership or of class. It is but a mechanism in the hand of mankind. There is in it no cleavage of equities. The fractions of the earth no more belong to individuals than do its powers of revolution and of heat. It has no power to be other than alike to all men; it cannot artificially classify its objects or its parts or its uses.

Volumes of Political Economy have been written devoted to *definitions* of interest, rent, capital and wages, without their author's recognizing certain fundamental principles of human rights.

Mr. Edward Atkinson has said that "Capital creates to itself its own increment." This is not true. Capital does not create to itself its own increment, nor to anyone.

The two productive human activities, labor and thought, require the same kinds of nutrition; and all capital has value because mental and physical labor creates it, repairs it and replaces it. Only that which can be expressed in value can be called capital.

Any rule of business or any device of force that gives to some men the products of others' thought and labor, without full recompense for it, is a corrupt device and rule.

Capital never created anything. It is simply the instrument or substance used by labor in the creation of new forms of capital.

All capital now in existence is the saved or unused products of former thought and labor.

All capital, of itself, tends to decay, not to increase. Houses, machines, railroads, all things cre-

ated by man decay with age. They must be reproduced or replaced by skill and labor. *It is in this production and reproduction* that those who, by fair or foul means, have become the owners of unused and undecayed capital have been able by interest and profit to accumulate the new products of the living age and the unused products of the past.

Such confiscating accumulations were made possible by the idea that accretions which were falsely supposed to belong to the possessor of a commodity should legally, or governmentally, accrue to the symbol of the currency or credit. Thus, currency became a process and system of gain, extortion and usury. Thus, it came to pass that when interest is added to an obligation, the holder of that obligation can force a surrender of property or commodity for payment of that interest.

Money Represents Values

Money as money never has any intrinsic value. It never has any of the qualities of worth possessed by the things for which it is interchangeable.

The function of money is to exchange, *at some time*, between different persons a value, stated in its own terms, of substance or of the products of labor or of the products of thought. Money *in esse* is, therefore, a system of keeping accounts between people.

The rule of accounting—*debit* the thing received to the thing receiving it—was responded to by money *crediting* the thing received to the thing *giving* the money. In the processes of exchange and accounting, currency acts as a *credit of the thing received* to the thing receiving it. Money, or currency,

by its legal tender power becomes a bill of accounting of value received. It is a certificate of value. It completes the account by a value-credit of an unnamed thing.

The ratio-of-value of money as a symbol of accounts must depend upon money being, first, the legal currency of the nation; second, full tender for all debts, public or private; third, a virtual mortgage upon the taxable property of the nation; and, fourth, its unvarying ratio to the total value of the things it represents.

No more subtle and demoniac device is conceivable as originating in the mind of man than that of interest and rent.

This device has held the world in commercial slavery for centuries. It was the product of the shrewdest and ablest strategic brains of the early ages, and was supported by all the selfish faculties of man's mentality. It receives almost universally unquestioned support to-day.

The subtle thought of the world that invented the artifice of rent and, later, that of interest having found a process of confiscation and extortion that would reach beyond the capability of the mentality of the mass of men to fathom—some of that mass being benefited in small ways from the system—taught that this device was an element of divine right vested in man by a wise foresight.

To sustain ownership and its accretions, through labor and interest, title in fee simple was invented. Ownership has been perpetuated by the conventions of government, by the divine right of kings and hereditary rulers and by testamentary declaration.

The secret of slavery is interest, commercial interest. Interest and rent are the basis of every form of poverty. They are the children of arbitrary ownership, the children of the legal right to disposess. Every secret formula and process of commerce have as their dominant element, slavery; the slavery of necessity, of want and of insufficiency.

Conspiracy and High Finance

The second element of finance for profit is conspiracy. Conspiracy against the nation is treason. Conspiracy against the populace is high finance.

The almost periodic rise and fall of prices are results of financial conspiracies. They are not due to the laws of nature or to the accidents of climate or to the surplusage of products, *but to the conspiracies of the monied interests of the world*. Probably many readers will doubt this statement. It will advance one greatly in commercial education to attempt to disprove it.

The commercial world does not desire wide fluctuation in values—hard and good times—it desires constancy of conditions.

The financiers and the banking world do desire wide fluctuations in prices, do desire periods of high and low values, variable in regard to nations politically opposed to each other.

The great organized and periodic financial processes were formulated in 1832, and were organized by 1834. In 1837 the United States first felt the heavy blow of these organized conspiracies.

The specific plan of the financial conspirators is co-ordinately to sell property for cash in any nation of temporary high prices, and to buy property with

the cash received, in form of gold or silver, in any politically opposed nation of low prices. This scheme gradually depresses the "figures of wealth" in the nation of high prices by the withdrawal of its currency in gold. It gradually elevates the prices of property and of fluctuating values in the nation of formerly low prices until it is a fit-selling nation.

This temporary elevation of the money value of property and of bonds is due to the influx of the purchase money which adds to the three sources of speculative gain—rent, profit, and increase of valuation.

This process shifts from nation to nation under the direction of the great money-mongers. It puts the business man, the farmer and the laborer in constant jeopardy of low prices, of competition and of uncertainty of business opportunity, while it makes invulnerable the massive accretions of wealth of the few.

The men who control or know or feel conditions gain an increasing dominance of gold and silver and the balance of power—the constant and unthwartable power of governing prices, and of controlling the inordinate profits on long-time sales, and the purchases of flexible securities. They make vast additional profits by buying in the low parts and selling in the high parts of both cycles of the conspiracy period, and by drawing interest and dividends over nearly the whole cycle of the rise and fall.

These double movements are accelerated by cries of "over production and poor crops" and by "panics" and "booms"—called "years of falling prices" and "years of confidence"—and by every

107558

other conceivable excuse that can be devised to aid in the operation.

The public is in the dark regarding the course and time and effect of these transactions, because all of the basic facts from which to judge actual conditions are hidden from view.

The so-called political economists, the "twenty-dollar-a-week" financial writers with their inspired financial editorials can only move like moles in the dark interpreting the rumble of financial storms as they are told to do by the financial powers.

Another method of fleecing the uninitiated which is much in favor with the stockholding money-mongers is the manipulation of "securities." On a given stock there is issued three or more kinds of securities, *i. e.*, highly fluctuating "common stock," moderately fluctuating "preferred stock" and various forms of but slightly fluctuating "bonds."

By this scheme the financiers sell their bonds in "hard times" when common and preferred stocks are from forty to sixty per cent. below their "good times" prices. With the money from their bonds they buy the common and preferred stock at "hard times" prices. Then, by gradually increasing the dividends of the fluctuating stock a few dollars per share, and by the extension of credit with depositors' money, they bring about "boom prices" and "good times."

After the *manipulated rise*—which is generally from forty to sixty per cent.—in the common and preferred railroad and industrial stocks, these are sold by financiers; with the money of the sale they buy back the only slightly raised bonds.

The unthinking investor, seeing the great rise in

stocks and only a few dollars rise in his bonds, sells his bonds and, under the enthusiasm of a thorough coaching by the financial news agencies about "the right time," proceeds to buy the stocks in time to see their price bump around the top prices, finally to sink below his purchase price and to "hang him up in a bad slump" for several years. Then, scared as badly as he was enthused, he sells his stocks at a loss of from forty to sixty per cent. again, and buys back his bonds in the neighborhood of the prices at which he sold them. Generally, he loses all his dividends of the six to eight years of the downward move of his stocks. Having created these "dark and panicky days" the speculative financier now gradually sells his "perfectly safe" bonds at about the price he bought them, and gradually buys back the "unsafe" stocks.

As the corporation management make more out of their supplies to their own and to each other's corporations than they do out of dividends, it is a simple proposition to use corporation profits largely in repairs and running expenses, thus reducing the surplus for the purpose of depressing the prices of stocks, and by the same operation to get the property in good shape for another boom after the "investing crowd have found it impossible to hang on any longer" or "are scared to death,"—after a panic or two has relieved them of their dividends and their *quick assets*.

So the cycle begins again. The financier has the stocks, the investor has the bonds, the buying public slowly pay their debts with the released money, and just as surely gain "confidence" preparatory to the

enthusiastic purchase of stocks at the top of a "bull" market. There is always a new flock of lambs to be sheared, and a good flock of old sheep who are confident that they have learned how "to play the game" and can now keep their wool.

Control of Money Value

When the volume of money decreases in circulation through hoarding, or through the increasing need of its physical presence, the rate of interest is harder to pay; those who need money cannot afford the high rate asked at such times without great loss.

Hence the money-mongers are able to control the volume and the value of money against the government on one side, and against the commercial and producing public on the other side.

The dealers in money, as bond and stock-traders, bankers and trust companies, fire, life and other insurance companies, municipal bond and stockholders, and many of the stock-managed industrial corporations, can simply by unitel action govern the money market and other markets of the world, and can hold in jeopardy the fortunes, lives and success of the great mass of the population of commercial nations.

One of the most common means of such control of money value is to create fear in the public mind.

The tendency of the public when frightened is to hoard money and to demand credit that could and should be paid as cash. This, in turn, increases the stringency of money and contributes greatly to produce the condition known as "hard times." This condition puts a double stress upon the business man. Not only is the increase of interest rates from one

to three per cent.—sometimes even more—a severe strain upon the business man, but the fall in the prices of products works much greater injury to business and to labor.

Bankers Uninformed

The second, third and fourth class banker is just as much in the dark regarding these financial manipulations as are the editorial mole and the undiscerning business man. Only at the time when these bankers are needed by the managers of the movement to aid in delivering the gains—a part of their own included—are they notified by subtle suggestion and by “irresistible necessity” of “the coming storm.”

The shallow question, “Do you believe in the ‘quantitative theory’ of money?” finds an answer in the fact that the financiers who, by keeping the quantity of money as low as possible, rule the world in their own interest, do certainly believe in this theory.

Every effort that has ever been made to increase the volume of currency has met with a violent and rabid antagonism from the rich and the creditor part of the population, because the increase of money reduces the purchase power of their principal and interest, and diminishes the value of the debts due them.

As money increases in quantity, it decreases in value; it buys less per unit. As money increases in quantity, its interest, having a smaller purchasing value, tends to increase in percentage on long time notes, bonds and mortgages.

As *money increases* in quantity, long time fixed bonds and mortgages and other fixed rate obligations *decrease in purchasing value.*

To-day, money is worth about five per centum. If the quantity of money in circulation should be increased any considerable amount, say, by the \$500,000,000 of "Emergency Currency" that is now stamped and ready for issue, the five per cent. interest on any loan would *purchase* less in the markets because of the advance in prices which always companions an increase in currency; therefore, on long time notes, bonds and mortgages, the rate of interest—and "bonuses"—would equal, at least, the limit of the legal rate.

As money *decreases* in *per capita quantity*, all money obligations *increase* in value. Prices fall, and it takes much more *product* to pay obligations.

In acute panics rates of interest *rise*, because money is cornered and made scarce; in chronic panics rates—but not values—of interest fall, because money increases in value, and products and profits fall. The remarkable characteristic of interest, namely, *that interest rises as volume of money increases*, makes it impossible for the national treasury to prevent the "cornering" of money by individuals or by financial organizations, because the national treasury cannot control the volume of money by offering it at a given rate of interest.

The annual production in volume of products to the ratio of population does not vary two per cent. in good or bad times, but the annual cash value of products varies as much as twenty-five per cent.

Predicated Injustice

Years ago, when the current interest in New York state was seven per cent., the writer published the *following*:

“Interest is the first step in the accumulation of unearned wealth, rent is the second, and speculation the third.

“As accumulation by all of these at current rates has been vastly more rapid than the annual savings of the producing populace, the so-called annual increase of wealth, these processes will make it possible for a small portion of the population to take possession of the total wealth of the nation, and of its surplus of product over the cost of living of the mass. True, the mass will still probably have enough ‘to keep themselves going,’ but the enjoyable surplus will go to the commercial monitors who own the stocks, mortgages and bonds, and most of the property in fee simple. In illustration: Mr. A.— at the age of twenty-one falls heir to \$40,000 worth of accumulated interest. In eleven years it amount to \$80,000; in twenty-two years to \$160,000; in thirty-three years to \$320,000; in forty-four years to \$640,000; in fifty-five years it amounts to \$1,280,000. Mr. A.— at the age of seventy-six years, has more money than eighty laborers could earn, gross, by fifty-five years’ work. Yet Mr. A.— never did a day’s work for that \$1,280,000.

“Mr. B.— has only his labor. It will buy only the necessities of life at the average rate of wages. Without spending a cent he would have to work three thousand and thirty-nine years to earn as much as Mr. A.—’s \$40,000 capital would accumulate by interest in fifty-five years.”

Enormous capitalizations can accumulate in about the same proportion to-day, and can do injustice in the same proportion. Capital doubles at the average rate of compound interest in about twelve years,

To-day, money is worth about five per centum. If the quantity of money in circulation should be increased any considerable amount, say, by the \$500,000,000 of "Emergency Currency" that is now stamped and ready for issue, the five per cent. interest on any loan would *purchase* less in the markets because of the advance in prices which always accompanies an increase in currency; therefore, on long time notes, bonds and mortgages, the rate of interest—and "bonuses"—would equal, at least, the limit of the legal rate.

As money *decreases* in *per capita quantity*, all money obligations *increase* in value. Prices fall, and it takes much more *product* to pay obligations.

In acute panics rates of interest *rise*, because money is cornered and made scarce; in chronic panics rates—but not values—of interest fall, because money increases in value, and products and profits fall. The remarkable characteristic of interest, namely, *that interest rises as volume of money increases*, makes it impossible for the national treasury to prevent the "cornering" of money by individuals or by financial organizations, because the national treasury cannot control the volume of money by offering it at a given rate of interest.

The annual production in volume of products to the ratio of population does not vary two per cent. in good or bad times, but the annual cash value of products varies as much as twenty-five per cent.

Predicated Injustice

Years ago, when the current interest in New York state was seven per cent., the writer published the *following*:

“Interest is the first step in the accumulation of unearned wealth, rent is the second, and speculation the third.

“As accumulation by all of these at current rates has been vastly more rapid than the annual savings of the producing populace, the so-called annual increase of wealth, these processes will make it possible for a small portion of the population to take possession of the total wealth of the nation, and of its surplus of product over the cost of living of the mass. True, the mass will still probably have enough ‘to keep themselves going,’ but the enjoyable surplus will go to the commercial monitors who own the stocks, mortgages and bonds, and most of the property in fee simple. In illustration: Mr. A.— at the age of twenty-one falls heir to \$40,000 worth of accumulated interest. In eleven years it amount to \$80,000; in twenty-two years to \$160,000; in thirty-three years to \$320,000; in forty-four years to \$640,000; in fifty-five years it amounts to \$1,280,000. Mr. A.— at the age of seventy-six years, has more money than eighty laborers could earn, gross, by fifty-five years’ work. Yet Mr. A.— never did a day’s work for that \$1,280,000.

“Mr. B.— has only his labor. It will buy only the necessities of life at the average rate of wages. Without spending a cent he would have to work three thousand and thirty-nine years to earn as much as Mr. A.—’s \$40,000 capital would accumulate by interest in fifty-five years.”

Enormous capitalizations can accumulate in about the same proportion to-day, and can do injustice in the same proportion. Capital doubles at the average rate of compound interest in about twelve years,

To-day, money is worth about five per centum. If the quantity of money in circulation should be increased any considerable amount, say, by the \$500,000,000 of "Emergency Currency" that is now stamped and ready for issue, the five per cent. interest on any loan would *purchase* less in the markets because of the advance in prices which always accompanies an increase in currency; therefore, on long time notes, bonds and mortgages, the rate of interest—and "bonuses"—would equal, at least, the limit of the legal rate.

As money *decreases* in *per capita quantity*, all money obligations *increase* in value. Prices fall, and it takes much more *product* to pay obligations.

In acute panics rates of interest *rise*, because money is cornered and made scarce; in chronic panics rates—but not values—of interest fall, because money increases in value, and products and profits fall. The remarkable characteristic of interest, namely, *that interest rises as volume of money increases*, makes it impossible for the national treasury to prevent the "cornering" of money by individuals or by financial organizations, because the national treasury cannot control the volume of money by offering it at a given rate of interest.

The annual production in volume of products to the ratio of population does not vary two per cent. in good or bad times, but the annual cash value of products varies as much as twenty-five per cent.

Predicated Injustice

Years ago, when the current interest in New York state was seven per cent., the writer published the *following*:

“Interest is the first step in the accumulation of unearned wealth, rent is the second, and speculation the third.

“As accumulation by all of these at current rates has been vastly more rapid than the annual savings of the producing populace, the so-called annual increase of wealth, these processes will make it possible for a small portion of the population to take possession of the total wealth of the nation, and of its surplus of product over the cost of living of the mass. True, the mass will still probably have enough ‘to keep themselves going,’ but the enjoyable surplus will go to the commercial monitors who own the stocks, mortgages and bonds, and most of the property in fee simple. In illustration: Mr. A.— at the age of twenty-one falls heir to \$40,000 worth of accumulated interest. In eleven years it amount to \$80,000; in twenty-two years to \$160,000; in thirty-three years to \$320,000; in forty-four years to \$640,000; in fifty-five years it amounts to \$1,280,000. Mr. A.— at the age of seventy-six years, has more money than eighty laborers could earn, gross, by fifty-five years’ work. Yet Mr. A.— never did a day’s work for that \$1,280,000.

“Mr. B.— has only his labor. It will buy only the necessities of life at the average rate of wages. Without spending a cent he would have to work three thousand and thirty-nine years to earn as much as Mr. A.—’s \$40,000 capital would accumulate by interest in fifty-five years.”

Enormous capitalizations can accumulate in about the same proportion to-day, and can do injustice in the same proportion. Capital doubles at the average rate of compound interest in about twelve years,

To-day, money is worth about five per centum. If the quantity of money in circulation should be increased any considerable amount, say, by the \$500,000,000 of "Emergency Currency" that is now stamped and ready for issue, the five per cent. interest on any loan would *purchase* less in the markets because of the advance in prices which always companions an increase in currency; therefore, on long time notes, bonds and mortgages, the rate of interest—and "bonuses"—would equal, at least, the limit of the legal rate.

As money *decreases* in *per capita quantity*, all money obligations *increase* in value. Prices fall, and it takes much more *product* to pay obligations.

In acute panics rates of interest *rise*, because money is cornered and made scarce; in chronic panics rates—but not values—of interest fall, because money increases in value, and products and profits fall. The remarkable characteristic of interest, namely, *that interest rises as volume of money increases*, makes it impossible for the national treasury to prevent the "cornering" of money by individuals or by financial organizations, because the national treasury cannot control the volume of money by offering it at a given rate of interest.

The annual production in volume of products to the ratio of population does not vary two per cent. in good or bad times, but the annual cash value of products varies as much as twenty-five per cent.

Predicated Injustice

Years ago, when the current interest in New York state was seven per cent., the writer published the *following*:

“Interest is the first step in the accumulation of unearned wealth, rent is the second, and speculation the third.

“As accumulation by all of these at current rates has been vastly more rapid than the annual savings of the producing populace, the so-called annual increase of wealth, these processes will make it possible for a small portion of the population to take possession of the total wealth of the nation, and of its surplus of product over the cost of living of the mass. True, the mass will still probably have enough ‘to keep themselves going,’ but the enjoyable surplus will go to the commercial monitors who own the stocks, mortgages and bonds, and most of the property in fee simple. In illustration: Mr. A.— at the age of twenty-one falls heir to \$40,000 worth of accumulated interest. In eleven years it amount to \$80,000; in twenty-two years to \$160,000; in thirty-three years to \$320,000; in forty-four years to \$640,000; in fifty-five years it amounts to \$1,280,000. Mr. A.— at the age of seventy-six years, has more money than eighty laborers could earn, gross, by fifty-five years’ work. Yet Mr. A.— never did a day’s work for that \$1,280,000.

“Mr. B.— has only his labor. It will buy only the necessaries of life at the average rate of wages. Without spending a cent he would have to work three thousand and thirty-nine years to earn as much as Mr. A.—’s \$40,000 capital would accumulate by interest in fifty-five years.”

Enormous capitalizations can accumulate in about the same proportion to-day, and can do injustice in the same proportion. Capital doubles at the average rate of compound interest in about twelve years,

while property doubles only in about thirty-six years. In one hundred years \$1.00 worth of property will increase in value to approximately \$8.00, while \$1.00 in debt will increase at six per cent. compound interest to about \$340. If fifty American capitalists desired to do so, how long would it take them to own the American continent?

Unnecessary Human Struggle

The terrific struggle of civilized peoples for the common comforts and necessities of life has been unnecessary for many centuries.

It will continue forever if a small part of the race is allowed to consume in extravagant processes, in gross waste and often in intemperate living, the excess products over the reasonable requirements of existence of the mass of mankind.

It will continue as long as any man is allowed by the community to pile up in useless form an Egyptian pyramid of human energy, thus exhausting the supply-product of tens of thousands of lives. Yet, men are doing that all the time. Not, here and there, an ambitious monarch, but men who are the products of "popular" government and of the new commercialism, men filled with the ambition of the age whose criterion of greatness and success is to measure their wealth with the wealth of others of similar ambition.

Defense of What Is

Those of conservative habit of thought frequently defend the present order of things by saying:

(a) "The laborer and the mechanic receive their wages, paid them chiefly by the rich."

Yes, they receive about one-third of what they really create. Moreover, when the task of the laborer or the mechanic is done, he has practically consumed in that task his wages. His life has required for his necessities all, or nearly all, that he has received; he has little or nothing left. His employer has not only the property created by that labor, but has also an added profit on the work done, on the thing created. If the employer had only what he could create from his own energy, he would own no more than the average man, or, at most, no more than the most skilful of his employees.

(b) "Capital has a right to the profit it creates."

One answers, "Was not *that* capital derived from the surplus of some former laborer, from some former producer? Is it not a result of the energy of some human beings from whom its title of ownership has passed by the very same process by which this new profit, this new creation is to pass out of the present laborer's, or creator's, title and use?"

(c) "How about the men having great directive energy and great financial ability?" implying that these men are entitled to all they can get.

Directive energy requires no more to support it, than does an equal amount of technical ability or mechanical skill or literary ability or even home and family organizing ability—there is no limit to the energy and ingenuity that may be here used.

There is no danger that the public utilities—railroads, telegraphs, telephones, electric plants—and the great manufacturing industries would languish from lack of directive and financial ability, if each and every man received compensation only in the

ratio of his expenditure of vital energy. It is inconceivable that the whole cannot do that which a small proportion included in that whole has done.

The growth of science and of mechanical invention has changed the methods and the volumes of production so that luxury and comparative ease might be easily possible to every family willing to be of use to the race. These sciences and arts are mental facts, not financial ones. Even the contrast between the present time and a century ago can hardly be realized, until one compares volume with volume of production of similar units, then and now.

(d) "What would men do for employment if it were not for the capitalists, for the wealthy employer? The rich, alone, give the poor a chance to live."

This declaration, in essence, is a confession by those making it that they do not believe that the producers, farmers, small merchants, clerks, mechanics, and laborers know enough to manage themselves or to keep accounts of their businesses or to get what belongs to them: so they needs must surrender to some one who does know—capitalist or wealthy employer—about sixty per cent. of their products and creations in order that they—those supplying the productive energy—may be so managed that they can subsist on the remaining forty per cent. of their earnings.

Actions are the best interpreters of thoughts and desires. One can almost hear the great body of men and women who contribute practically all of the productive energy in our civilization, exclaiming: "If

you, monopolists, rulers, captains of industry, captains of intrigue, captains of war, desire to fight among yourselves to see who shall have the most of that sixty per cent. taken from our production, we will go to war or to politics for our particular monopolist and usury-taker, and we will help kill off the supporters of any other unpatriotic monopolist or descendant of hierarchy that opposes our financial chief. All we want is to be so managed that we can have enough of what we produce to live upon while producing more for you to hoard."

"But the very ignorant sometimes over-reach their rights. If you educate us a little—of course not enough to cause troublesome 'social unrest'—we will be able to produce more and perhaps able to live on less. Therefore, instill in our minds and into our children's minds the sacredness of *property rights*, of interest and of usury, in order that we and our children shall never question the rulership of Mammon and of unrighteousness."

Rights Not External

The rights of ownership in every form are, like all other rights, within man. These rights are determined by man's relations to property, *i. e.*, to his creation and use of it; these rights do not spring from title, deed, record or purchasable fee from profit or interest or commission on transference.

The higher the individual and the state of society, the less will the question of individual property ownership enter into the realm of power and of social control, and into the realm of the establishment of inter-dependent rights.

**CONCERNING LIFE UNDER
REAL REPRESENTATIVE GOVERNMENT**

VIII

FUNCTIONAL REPRESENTATION

Social Harmonism is an organic, rational government which insures equal opportunities for all, and equal compensation for all for equal expenditure of vital energy. It is a government that enforces the same restrictions upon all, that protects the rights of all alike by preventing any kind of personal advantage at the disadvantage of another individual. It is a government arising from the natural laws of all of man's mentality, therefore, it is a government of the people, *of all of the people*.

It is a government whose practical operations—the mechanics of government—are carried on by men and women, directly chosen by the people, whose acts are subject at any time to investigation by any of the people, therefore, it is a government by the people, *by all of the people*.

It is a government in which justice to every industrial unit is guaranteed because every commercial transaction between any of its units is subject to open accounting.

It is a government in which every interest, every vocation and every locality of the country has complete representation by men and women whose personal interests are one with those of all of the people, therefore, it is a government for the people, *for all of the people*.

A Natural Basis

Functional representation is based upon the mental organism of man.

The capacities of man prove the presence of twelve mental functions.

Those concerned with the intellectual life are:

The function of Perception from which arises the Arts; λ

The function of Retention from which arises Letters;

The function of Reflection from which arises the Sciences;

The function of Reception from which arises Culture.

Those concerned with social life are:

The function of Sensation which creates the Home;

The function of Parention which creates the Family;

The function of Sexation which creates Marriage;

The function of Religion which creates Social Unity.

Those concerned with industrial life are:

The function of Impulsion from which arises Commerce;

The function of Defension from which arises wealth—Ownership;

The function of Co-action from which arises Labor;

The function of Ambition from which arises Rulership.

Man's knowledge, desires and purposes bear indisputable evidence of the presence of thirty-six faculties. Each of the twelve mental functions is carried on by three faculties as shown in the following table.

The Intellectual Life:

Functions.	Faculties.	Functions.	Faculties.
Perception...	{ Form. Color. Number.	Reflection....	{ Inspiration. Reason. Invention.
Retention....	{ Attention. Memory. Language.	Reception....	{ Amity. Reform. Urbanity.

The Social Life:

Functions.	Faculties.	Functions.	Faculties.
Sensation....	{ Impression. Feeling. Appetite.	Sexation.....	{ Devotion. Heredity. Luxury.
Parention....	{ Parenthood. Reverence. Patriotism.	Religion.....	{ Faith. Love. Hope.

The Industrial Life:

Functions.	Faculties.	Functions.	Faculties.
Impulsion....	{ Aversion. Destruction. Mobility.	Co-action....	{ Integrity. Industry. Liberty.
Defension....	{ Caution. Economy. Defence.	Ambition.....	{ Dignity. Stability. Laudation.

Facts Unaffected by Skepticism

It is useless for society to attempt to ignore or deny or pooh-pooh these organic facts regarding man's mental mechanism, and it is equally useless for psychologists and philosophers to construct intangible theories and vague systems of metaphysics in antithesis to them. That these functions and their faculties exist every one can prove by using them. Their presence is demonstrated by their expressions and their relations. We cannot use that which we do not possess. A non-entity cannot have quality or power or purpose.

These twelve functions with their thirty-six faculties furnish the only normal basis for the departments of human government, for its functional balance of parts, for its complete responses to all of the spiritual and the physical needs of the individual and of the race.

Changing Grades of Power

A careful analysis of the governments of the world proves that not one of them is representative of all of the mental functions. Certain of the lower functions are found in all governments.

In many of the tribal nations Sensation and Impulsion are still dominant in their government. In other nations of a slightly higher order Perception and Defension are the ruling mental powers. In somewhat advanced nations the six lower functions, those of Sensation, Impulsion, Perception, Parention, Retention, and Defension are dominant either racially or in their present governments.

In the most advanced nations of to-day the function of Co-action is demonstrating its power in the

form of combininism verging on coöperation; and in the control of public utilities, while the function of Reflection, in a hampered manner, is proving its public value in scientific adjunctive departments, as in the Weather Bureau, Annapolis Astronomical Observatory, the Smithsonian Institute and some branches of the Bureau of Agriculture.

Some of the social actions of to-day which are expressive of the eight lower groups of organs are not representative of even those faculties, but are carried on by merely adjunctive "departments", "commissions", "attorneys" and, still worse, by private organizations and individuals acting as quasi-public representatives.

New Governmental Machinery Imperative

All of the present governments of the world combined would not completely represent even the eight lower of the twelve great organic functions of mentality; nor do these governments give governmental opportunity for the expression of even these eight lower functions.

Men and women must not delude themselves into thinking that these facts are immaterial to the world's progress. They are extremely important and, moreover, it is important *to know* that these are facts; otherwise, we might delude ourselves with the idea that the old machinery of government could be used to accomplish the ends desired in governmental reformation.

One reason why revolutions have seldom been of value to the world is that the revolutionists, not having thought hard enough or long enough—or for some other reason—have failed to see that the organ-

ism which they smashed could not be again patched together, but would have to be replaced by one made on a different plan, by one having a different order of operation.

In low forms of progress revolution and rebellion sometimes bring about changes toward higher civilization. These revolutions and rebellions arise in minorities growing toward majorities. They usually end in temporary or fragmentary advantages gained under compromise with those in power—the majority of power.

Higher Faculties Must Be Represented

The histories of the nations and the societies of the world, like those of individuals, prove that the predominate activity of the eight lower functions, even granting them their most complete expression, would, alone, be inadequate as a basis of harmonic organization, and the establishment and perpetuation of happiness and justice for mankind.

The four higher functions must be brought into co-ordinate power with the eight lower functions in governmental organization and procedure before the government can be truly representative or even approximately complete.

The four higher functions, Reflection, Reception, Religion and Ambition—out of which spring the higher sciences, culture, unitive action and rational rulership—are already beginning to be potently felt in the minds of very many people. Majorities of the people of the more advanced nations are beginning to reach social maturity. These high functions must soon compel a form of government that will give to *all citizens* general culture, that will create altruis-

tic social desires and that will bring industrial security.

Social Harmonism is such a form of government. Its official orders, or ranks, will *normally* be organized on the following numerical and territorial divisional basis.

Territorial Divisions and Ranks

The territorial divisions, beginning with the smallest, will be the precinct, district, town, county, state and nation.

The same officers in different territorial divisions will have no essential advantage over each other as far as kind of power is concerned, for each constitution is the same from the district to the nation. The degree of power of the same officers in different territorial divisions will necessarily increase proportionately with the increase in the size of the political bodies governed.

Each officer elected for each of the territorial divisions, that is, for the precinct, district, town, county, state and nation, will be a functional officer for his or her division.

In each territorial division there will be, first, two central officers, a man and a woman, having ranking titles, and an assistant director. The ranking title of the two central officers often bears but little or no relation to their old significance under other governments. Such titles as Count and Countess have no relation to the social distinction which those titles popularly convey, to-day; instead, their use here reverts back to their original significance when the Count was the chief officer of the county.

Second, there will be thirty-six officers (except in

the very smallest divisions) representing the twelve Departments. The Departments of Art, Letters, Science and Culture; the Departments of Home, Family, Marriage and Religion; the Departments of Commerce, Wealth, Labor and Rulership, in each of the territorial divisions.

In all ranks the officers are the same in name and in official vocation. Each of the thirty-six officers of each division will represent a mental faculty that is inherent in all of the individuals of his division and is predominate in some of them.

More perfectly to fulfill the normal law, every officer will, so far as is possible, be selected because of the possession of a special talent, or ability, in the direction that he or she is to lead. Each should be a type of the faculty he or she is to represent.

No officer will represent in a miscellaneous or in a "blanket" manner a *district* in the sense the word is now used politically.

Not only will every faculty in the nature of man have specific representation, but every person's vocation will have a representative in every division of the government from the group up to the Congress.

General Duties of Officers

Each officer will direct the production, the use and the improvement of the series of products that come under his or her Department, and will work for the elimination of waste, excess and loss in such production and use.

In every Department each officer will be an actual agent and worker in his or her vocation, for his or *her territorial division*. He or she will not have

any private business or profession to carry on independently of his or her official duties.

Up to the rank of state officers an officer will be a director and an administrator; if his or her working hours are not filled by the duties of these offices, he or she will give the rest of such time to actual production.

All of the activities of all officers will be subject to the orderly procedure of the laws of the state and nation. An officer of the state or of the nation will be a legislator as well as a director and an administrator of the duties of his or her Department and its function.

The officers of the state will be the inter-county and state officers. The officers of the nation will be the inter-state and national officers. The officers of the inter-nations will be the international officers.

The functions and required abilities of each of the officers in the various Departments are described in the "Department of Government" chapters.

Reciprocally, the officers of one Department will aid those of the other Departments. Thus, the officers and members of the Art Department will aid those of the Home Department in planning how best to beautify and ornament the living regions of society, and through their Department they will furnish the chief means and plans for such ornamentation; the officers and members of the Science Department will perfect the methods of preparation and preservation of foods, and will instruct the members of the Home Department in those methods—their instruction including the technical laws relating to chemistry, physiology and therapeutics; the officers and members of the Wealth Department, turning

from the paths of war and of human greed, from the conspiracies of finance and intrigue, will work out the best processes for the normal exchange of products and of other human necessities.

Financial Interest Promotes Economy

A larger number and variety of governmental officers will be required under Social Harmonism than any form of government now in existence has. The work of these officers will be much more specific, and their usefulness much greater. They will take the place of the armies of clerks, accountants and salesmen, business managers, advertising men and the employees of private concerns who are now merely salaried workers—*productively disinterested* workers. As governmental officers, they will be individually and collectively interested in each and every undertaking whether it relates to agriculture or medicine, to railroads or to the arts.

The enormous saving of energy and of products, alone, which will result from this change in the relations between the thing done and the doer, cannot be estimated from any basis of present civilization. Such saving will accrue to the direct personal benefit of every citizen.

Different Political Bodies

In the precinct, because of its limited territory and its few citizens, one officer will combine the duties of two or more. Therefore, in this smallest territorial division the functional representation will not be complete as to numbers but will be as to fact.

In all of the territorial divisions other than the precinct, the citizens by direct election will elect

thirty-six officers, one representing each of the thirty-six faculties.

The group will be the smallest political body. It will consist of thirty-six or less adult members and their children. Its central officers will be the Director and Directress. Their Assistant Director will be teacher and leader of the children; in addition the *Justice*, the *Sanatist*, the *Economist* and the *Foreman* will carry on the duties indicated by their titles which are described in the Department of Government chapters.

The territorial division of a group is a precinct.

A band will be the next to the smallest political body. It will consist of twelve groups, approximately of five hundred adults, but in thinly populated regions it may consist of a less number.

Its central officers will be the Presider and Presidess and the Assistant Presider. Besides these the band will elect the full complement of thirty-six officers.

The territorial division of a band is a district.

The other political bodies in order of their size will be the citizens of the territorial divisions, namely, the town, county, city, state and nation.

The town will consist of thirty-six or more districts. It will be governed by the Mayor and Mayor-ess, the Assistant Mayor, and thirty-six officers representing the thirty-six faculties.

The county and the city will consist of thirty-six towns or multiples of thirty-six towns.

They will be governed by the Count and Countess, the Assistant Count, and by the normal thirty-six faculty-representatives who will carry on their

respective duties for the groups of the towns composing the county or city.

The state will normally consist of from thirty-six to seventy-two counties or their equivalent population.

The central officers of the State will be the Governor and Governess and Assistant Governor.

Each state will be divided into legislative territories, each territory containing not more than four hundred and twenty thousand population. Each legislative territory will elect thirty-six faculty-representatives and twelve functional-representatives. These representatives will constitute the State Congress. The faculty and the functional representatives will have equal rank in the State Congress, which will consist of a single body.

The nation will consist of the different states. Its central officers will be the President and the Presidess, and a Vice-President who shall preside over the Congress, which will consist of a single body.

Each state will elect one representative for each of the twelve mental functions to be a member of the National Congress.

The State and National Congresses will each be continuously in administrative session; their services will be as immediately and constantly required by the people as is the postal service. Either Congress will be in legislative session whenever a majority of its body deems such sessions desirable.

The election periods for the different governing bodies will differ in length. These periods will increase in years commensurately with the increase in population in the territories.

The present order of retirement of United States

Senators where only one-third of the members retire simultaneously will be adopted for the retirement of members of the State and National Congresses.

How the People Control

All adults, men and women, of sane mentality over twenty-one years of age will be entitled to vote.

There will be no objection to the existence of several parties in political campaigns. Each and every party, however, must have its complete list of organic representation.

The initiative, referendum and recall will insure to the entire people direct participation in governmental measures, and will protect them from the continued mal-action of any of their officers.

New Tests for Official Advancement

As there will be no "spoils system" to whet the appetite of greedy politicians, so there will be no political corruption, no legislation adverse to the people's best interests. As ample income and security will be assured to all useful units of society, there will be no legitimate reason why the officers of society should be credited with more than the natural and normal value of their services. Responsiveness to the needs of society—a *Social Service* test—and individual merit and ability—a *Civil Service* test—will be the criteria for official advancement.

It has not been possible under any other government to make special ability and known merit the test and fact of official advancement. The methods of representation have made such tests impossible.

Under unlimited ownership no laws of procedure that man has designed could prove sufficient to re-

strain the impulse aroused in the contest for self-preservation and self-aggrandizement; especially, when the issues at stake have been governed by legality that admitted the acquiring of power and profit through those very issues.

Reciprocity Made Possible

The uniting laws of Social Harmonism will replace mis-representative government with scientific representation, will change the present system of competitive antagonism to one of energy-value ratios, and will replace the present system of financial secrecy by a system of open accounting.

The two controlling facts in all business life to-day, chance and conspiracy, will be replaced by reciprocity—measured reciprocity. “Is not reciprocity the one word which may serve as a rule of practice for all life?” said Confucius, “The teacher”, 550 years B. C.

Whatever may be the doctrine of reciprocity taught to-day, the only reciprocity that is possible *in fact* or that can be assured in complex social condition is a reciprocity where measured values serve to establish exchange, a reciprocity where each individual shall receive an equal value for values given, as nearly as measured actions can determine those values.

These measured actions and values can be determined only by the known results of *social order*.

Social order and truth arise from those natural laws that build the best types of manhood and womanhood, those laws that are subject in every part to the rigid proofs of scientific methods and *that conform* to every profound human need.

IX

DEPARTMENT OF SCIENCE

THE LAW OF LOGIC—ARISING FROM THE MENTAL FUNCTION OF REFLECTION.

The Law of Logic is that arrangement of knowledge through which is known the relations of the series and categories of objects and the sequences of their acts.

The products resulting from the acts of Reflection are the creation of knowledge, the facts of invention, and the measure of all truth through the unity of inspiration with the methods of science.

The efforts of the function of Reflection result in the continual revelation and discovery of the laws of physics and of mechanics of the inorganic world, in the laws of plant and animal biology, and of the mental and physical constitution of man.

The faculties of the function of Reflection are Reason, Invention and Inspiration.

The Sciences of Laws arise from Reason.

Officer: The *Scientist* (masculine).

Branches of Knowledge: biology, mentology, cosmology.

The Sciences of Structure arise from Invention.

Officer: The *Artizan* (masculine).

Branches of Knowledge: mechanics, dynamics, physics.

The Sciences of Beauty arise from Inspiration.

Officer: The *Symbolist* (feminine).

Branches of Knowledge: esthetics, adornment, symbolism.

The Scientist

The *Scientist* is the officer of the Sciences of Laws.

He will represent the faculty of Reason in all of the orders of the government.

It will be his official vocation to investigate scientific processes and to discover the natural laws that can be useful to humanity in any branch of knowledge or of industry where scientific methods are of direct advantage. His labors will be chiefly in the discovery of organic and mental laws, in biology and its life processes, and in chemistry and its resultants—physics and mechanics.

The *Scientist* will promote the study of the rational procedure of social development and the science of government. He will directly assist in the higher forms of education, in invention and construction, and in the scientific parts of all the arts.

Nearly every department will need to call upon the *Scientist* and his immediate assistants, the *Symbolist* and the *Artizan*, for assistance and for various forms of technical knowledge.

The *Scientists* of the precinct, district, town, county, state and nation will take the place of what is to day known as the "scientific world" which has members in adjunctive departments of government, in educational institutions and in private industrial and commercial positions. Much of the work of this scientific world is uselessly duplicated because of the *absence of concentration and unified effort.*

The Artizan

The *Artizan* is the officer of the Sciences of Structure.

He will represent the faculty of Invention in all of the orders of the government.

It will be his official work to supervise the various branches of architecture and building, to supervise the mechanics of machinery, the construction of implements, and the instruction in their utility and in the general creation, conservation and application of mechanical power.

The *Artizan* will work closely with the *Scientist* and the *Engineer* in the field of dynamics; with the *Designer* in the field of architecture; with the *Foreman* in the Department of Wealth in the construction of tools, warehouses and factories. Directly and indirectly, he will lead in a great many of the mechanical arts. His will be one of the largest and most diversified of the vocations.

Social Harmonism will bring order from the present chaos of individual business methods and will bring about a systematic distribution of work, therefore, while the *Artizan's* superintendence of the mechanical industries will be extensive, the distribution of mechanical skill will be a much simpler matter than it is at present.

The different *Artizans* will work out for the whole series of productive units, the family, the group, the town and the state, those structural problems that furnish each unit comfort, utility and happiness.

The Symbolist

The Symbolist is the officer of the Sciences of Beauty.

She will represent the faculty of Inspiration in all of the official ranks.

She will teach that foresight, intuition and spirituality are the fore-runners of all great accomplishment, that these mental powers consciously or unconsciously predicate the accomplishments of science, the aspirations of religion and the normal structure of social laws.

She will teach the laws of rational symbolism in its relations to the personal life of individuals and to the various branches of architecture and of home decoration. She will suggest forms and themes for ideal ornamentation, blending the beautiful characteristics of structural forms with the structurally useful elements of the objects involved.

The work of the *Symbolist* will blend closely with that of the *Artizan*, the *Minister*, the *Ensign*, the *Culturist*, the *Designer* and the *Costumer* in all their expression of beauty and enjoyment. The *Symbolist* will supervise the distribution of all forms of art in accordance with the art demand.

She will prohibit ornamentation having the characteristics of grossness, abnormality and sensuality. She will teach that the "science of the beautiful" in nature and in art—esthetics—gives the widest range of refined enjoyment because it is more widely related than any other science to all acts of thought, feeling and employment.

Concerning Beauty

The laws of beauty are inherently complex. The very nature of the objects that express these laws are complex, and the mental organs that are able to receive the higher impressions of forms of beauty are

complex. The essential three-fold requirement—who shall say that it is not the primary law of beauty—is the adaptability of the object to the purposes of its existence, the object's perfection in structure and attributes to the fulfillment of those purposes, and the harmony between the object's attributes and those of the mentality receiving the impressions of them.

The tendency to ultimate perfection in every series of objects ranges upward toward the object which embodies the most perfect laws of structure and the greatest spirituality.

Symbolism will have a large part in the realm of the beautiful. Not, however, the conventional symbolism and conventional design of today but the symbolism that relates to living things and to the living forces of the world, to the laws of nature and to the realities of spiritual life.

Homology the Basis of Symbolism

The relations between the physical substances, forces and attributes and the spiritual homologues, responses and forces that govern them—those established by conservation of physical forces into mental energies, as in the sense perceptions of light, sound, tastes and odors which are converted into spiritual forces by the compound spiritual and physical organs of sense—will form the bases of symbolism. There will still be a place in education and in art for the old symbolism of mythology, of early history, of the visions of the seers and of the essential truths and poetic legends of the early ages.

The glorification of war and of destructive heroism must cease with the advancement of culture.

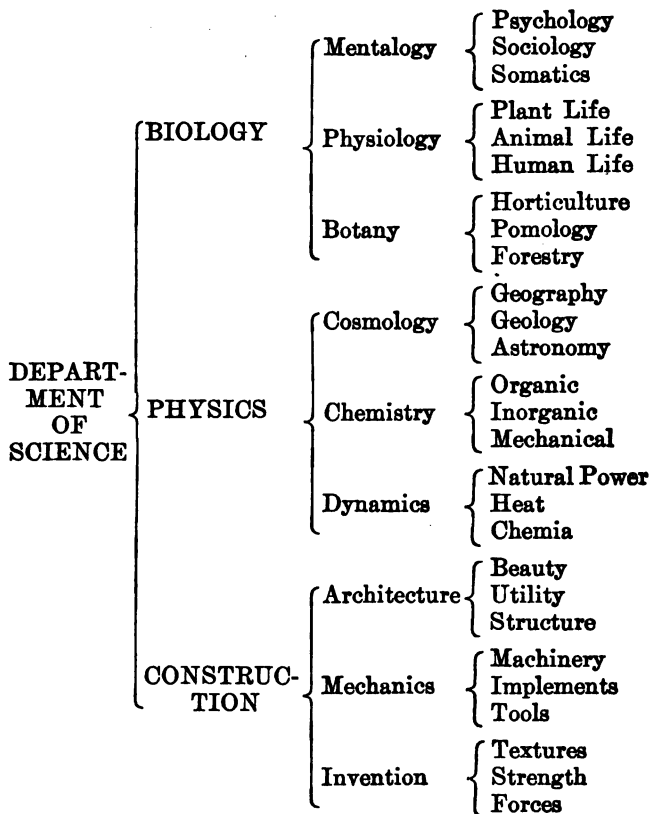
However necessary war, bloodshed and destruction have seemed to be in the past under the brutal aggressions of mankind, these horror-acts have not been diminished by their glorification in art.

These themes must be superseded in Symbolism and other forms of art by works that mark the exultations of refinement, the conceptions of spirituality, the ennobling attributes of man, the grandeur of world-life, the symphony of natural powers and forces and by themes that will instill peace and joyousness in man's spirit.

The ideal expressions of the faculty of Inspiration—which is a receiving faculty—are, naturally, general in character. Such expressions have qualitative factors but they lack quantitative ones, they lack exactness, definiteness, measurement. But the expressions of the other two faculties of the function of Reflection—namely, Reason and Invention—are orderly, definite, exact, measuring.

In order to suggest the scope of the Department of Science under Social Harmonism, an outline is given of the branches of knowledge and of the work belonging to the function of Reflection.

FUNCTION OF REFLECTION:

**Science Applied to Daily Living**

Among the technical nations the various branches of physics and of chemistry have been carried to great perfection by specialists, but very little educational provision has been made for the practical study of these sciences by the great number of men and women who have need of them in their every-day vocations.

The deficiencies of these art and science vocations are not chargeable to our scientists and artizans, but to our educational methods, to our social rules and to our commercialized civil life.

A practical knowledge of the common forms of chemistry and of physics would add greatly to the equipment of all who direct the work of production, the use of power in its application to the more common needs of agriculture and home-making.

As the mechanical productive arts and sciences directly have to do with very many of the common affairs of daily life, their fundamental truths should be as generally known as is the multiplication table.

A few "experimental stations", notably at Cornell and Wisconsin Universities, graduate specialists who do excellent work under the conditions given them. But, as far as the great mass of people are concerned, ordinary experience and volumes of scattered statistics and a few farm journals are, practically, the only attempts to make good and competent farmers, and competent city buyers of farm products.

The products which supply about two-thirds of our human necessities originate in the branches of industry of this Department, therefore, the arts and the organic sciences of the field and garden, no less than the inorganic arts and sciences of manufacturing, should have most extended treatment and full representation in the various divisions of government, in the different orders of society, and in lower as well as higher educational grades.

Under Social Harmonism these branches of knowledge will become *applied arts and sciences* by a great number of producers and consumers. They will not be left to the random and disconnected efforts of a

few growers, nor to the disjointed and non-official suggestions of agricultural societies, granges and farmers' institutes, nor to monopoly-controlled Government bureaus, as they are today.

Natural Laws and Social Growth

As social necessity, *i. e.*, all the inter-relations of mankind, arises from natural laws, it is important under the function of Reflection which has more to do than any other function with the discovery of natural laws that we consider some of the elements that form the foundation of social relations, and, also, some elements that have lately misled many social thinkers.

Natural laws are the methods of action of things. Natural social laws are the methods of action of similar things having similar functions and wants. They must increase in variety in proportion to the increase of function to be carried on or to be satisfied by the operation of the laws.

It is exactly in this relation that the Departments of Science and of Culture will become, under Social Harmonism, functional civil powers to discover in the mental organism of living things those natural laws that only the advancement of the great sciences could reveal, to discover those natural laws that the exherent acts of men, as complex results, could not reveal.

When we bring science and culture to bear on the still legally cited "Laws of the Natural State of Man," "The Laws of Nations" of the Roman and English courts, the "Equities of the King's Conscience" and the "Chancery Decisions" of incidental cases, we shall see that these court edicts could

hardly rise higher than the accepted concepts of the age in which they became the dominant modes of legal device.

The more one studies the relatively late "Contract of the Law of Nations" (possession) and the still later hypothetical "Contract known to Man in a state of Nature," the more one is impressed with the fact that the opposite of these contracts is true, that if we look upon law as the expression of rights and duties, the individual creates for himself few "rights" and fewer "duties." These rights and duties are the expression of a social mass. We shall see that there is but little relation between these affirmed laws and rights and those that the scientists call the laws of nature.

To illustrate the lack of rationality in the conclusions drawn from some of these "contract" laws: If parenthood invests the parent with the right to use at will the products of the efforts of the offspring, how can reason determine that that right ceases when the offspring "becomes of age" or becomes a parent or a grandparent since the parenthood still exists and ceases only on the incident of death? Or, if the parent has power to devise by will, gift or adoption, does the right to propriety rest in parenthood or in the desire of the living or of the dead ancestor? Or, if the "Natural Law of Nations" invests communities or states with rights of possession by conquest or because of territorial relations, are these "Natural Laws of Nations" inherent in artificial boundaries, and not in populaces?

The many indefinite assumptions of the French social writers, styled Rationalists, beginning with *Rousseau* who conjured an imaginary Man in an

imagined past perfect state of nature and "Individually signatory to a social compact," bear not the slightest resemblance to either the earlier organization of society or to the mental possibilities or the historical evidences of the past.

Nature, in her higher forms of aggregate expression as in the social life of man, knows very little of man as an individual. It is a falsehood shown by the whole history of man to say that society is or ever was founded upon the fact that each individual for himself subscribes the social compact.

That theory was not urged as being true until some of the Rationalists claimed it to be so for purposes of their philosophy, until they claimed that individuals are cast into a social state by contract, and that by compact they surrender some rights in exchange for others—surrender liberty in exchange for protection—and that, finally, they enter into propriety by the natural rights of discovery and by adverse occupancy modified into university rights by time and by contract.

It was equally untrue to say that "To primitive society property was nothing and obligation everything." The obligation, even then, was not a compact or contract, nor were societies founded upon them. Societies were founded upon consanguinity, even upon ceremonial consanguinity, by adoption.

The Social Unit

As the social unit has never been reduced lower than the family, social rights do not arise in individuals. Social rights are in effect interrelations of families and communities having similar functions and wants.

Social Harmonism affirms that the energies that flow through the family unit or the increasing social units are the interrelated sources of the products of such units, that these products are the sources of existence and of pleasure, and that they bear an immediate relation to the rights and to the natural laws of those units. These energies necessitate that indefinite "common good" shall be replaced by the *definite good* of the whole arising from evident justice to each.

It would not be true to say that either early or late society, the community or the state, can be due to consanguinity only. The animal species have consanguinity. If the human race had no more or no higher functions than has the animal kingdom, it would have neither the community nor the state. Neither its necessities nor its abilities would mould or direct either community or state. From paying no attention to the functions of mentality of either man or the animal kingdom, the sociologists have blundered along without the only possible key to, or basis of, the Social Laws of Man.

The *functions* out of which consanguinity grew into social power are the origin of the family and, historically, have been the origin of the extension of the family to the community, to the tribe and, finally, to the state. As the tribe and state are only possible when composed of many families, and these are only possible in long periods of time (the race having hardly tripled in two thousand years) in which consanguinity becomes only a tradition or fiction among numerous peoples, the fact is clearly *shown* by all history, that blood-relationship is not

the chief basis of social necessity. Blood-relationship grows out of social functions. It is the social necessity of these functions that compels social states, social necessity that coalesces nations, social necessity that generates laws, modifies constitutions, eradicates false governments, and moulds the destinies of mankind.

Private Contract Rights

From these necessities of society arises the right to limit the nature of private contract. Acts arising from private contract or even from social compact, so-called, may be acts of social advantage to the few of superior local sagacity or of fortuitous knowledge, and may have harshly injurious effects upon other individuals of the community.

As private contracts, no less than social contracts, are possibilities only because of the community, as they result from its existence, and as injustice is an injury to the community—to the happiness of some person of its body—the community has the right to limit private contract as well as public contract.

Contrary to the conception of the great mass of legal conceits, it must be conceded that no form of statute law or of law-acts has been completed. Every enactment of law must have had unrecognized factors under which, so far as the future is concerned, the minds of legislators can only be tentative, that is, the judgments past may have been settled, but the *next judgment present may be antithetic*.

Social Harmonism seeks to make its judgments of law concordant of the natural laws under which the race is to reach rational acts.

But rational acts are dependent upon the reason-

ing and conscience of the mass affected by those acts, and can be urged forward only by a balance of power, whether local or general. Hence, statute law in order not to fall far behind the age must be subject to the spirit of presumptive rights and to the demonstration of natural justice.

Rational thinking indicates that statute laws should be rules of rectitude in the necessary relations of man to man. As justice and right are the successive acts of man in accord with certain natural laws operating in man, the rules of rectitude must be records of those natural laws.

The laws that govern every man in his relations to other men are mental laws and, consequently, natural laws.

Some of these laws arise in man's intellect. Directive intentions arise in man's intellect; in the intellect is the knowledge that is right and wrong but not, necessarily, the comprehension of *which* knowledge is right or wrong.

Some of these laws arise in man's affections. In the affections arise the sense of desires to do and to have, the feelings of wants and of due-acts.

Some of these laws arise in man's volitions. In the volitions arise the demands of rights, of possessions and of liberties.

The qualities of each series depend upon the region of mental dominance in the natures of the electorate and the nature of the culture of that electorate. As low faculties are capable of extreme cultivation, it does not follow that extreme ability will *compel* good conduct.

Ability and Good Conduct

As culture, good conduct and ability have not proved synonymous, the separation of good cultured people into one party, and of the ignorant, the heedless and the less honorable people into another party has not proved predicable by present methods of civil and political life.

One reason such separations have not taken place in the voting and representation of republics is the fact that the cultured and capable electorate have generally believed in laws and methods which made it seem necessary that the comparatively few control all parties and all laws, and that they, therefore, seek for themselves a division of the directors of all parties that approached the possibility of majority control.

The spirit of the populace which governs legislation is potent only in so far as that populace has specific knowledge, and in so far as the dominant electorate of the state apply their knowledge to all the acts of the people of the state, and in proportion as they have done away with secrecy and the means of deception, hence, of public and legal misrepresentation.

Social Harmonism reduces these problems that lie at the very foundation of human progress to a minimum by inculcating a knowledge of known rights and natural laws from the very beginning of its educational training. It reduces these problems by a manner of ownership which makes *enormous advantage* of the individual an impossibility, by public and social accounting which consciously and openly gives every social unit that social unit's just share of products and a specific knowledge of its

rights in the community of the district, the town, the county and the state.

Under these conditions progress will be an open problem, a desired fact, a sensible need and a possible conception of the majority. A conception toward which the majority will naturally move.

X

DEPARTMENT OF INDUSTRY

THE LAW OF INDUSTRY—ARISING FROM THE MENTAL FUNCTION OF CO-ACTION.

The Law of Industry demands that every person of suitable age shall produce an equivalent of what he consumes, and that the members of society shall be so grouped in place and work as to give to each one a free choice of useful efforts. It necessitates the teaching of reciprocal rights as a part of fundamental education so that every adult shall have, and shall demand, justice.

Under this law is embraced the organization of industries, the provision for universal employment, and the establishment of standards of equity by which all men shall receive the full average results of their mental and physical labor.

The faculties of the function of Co-action are Integrity, Industry and Liberty.

The Science of Justice arises from Integrity.

Officer: The *Justice* (masculine).

Branches of Knowledge: rights, duties, penalties.

The Sciences of Utility arise from Industry.

Officer: The *Organizer* (feminine).

Branches of Knowledge: labor-grouping, industries, trades.

The Sciences of Environment arise from Liberty.
Officer: The *Watchman* (masculine).

Branches of Knowledge: climate, forestry, horticulture.

The Justice

The *Justice* is the officer of the Science of Justice.

He will represent the faculty of Integrity in the inter-relations of social life.

He will enforce obedience to public laws, he will justly apply the codes of legal procedure, and, in such degree as may be necessary, he will instruct the public in questions of their rights and lawful restrictions. He will direct upon complaint of the person injured the inquiry into the infringement of the laws of society, whether civil or criminal.

As an associate officer of each division, the *Justice* will act as a moderator on questions relating to public laws and their fulfilment. He will suggest legislation incident to the changing needs of the social order and to the new forms of industrial life.

From the lowest to the highest official ranks of society he will be an officer of civil functions. It will be his duty to solve for his territorial division the equations of value incident to the special hardships arising in various vocations, and equitably to adjust matters of jeopardy to life or limb or vitality, and of loss arising from the elements of hazard, forfeiture of enjoyment, or of restraint to normal progress, physical or mental.

The *Justice* will teach by his official acts and by precept that the essence and possession of integrity is *right action*, that integrity does not consist simply

in keeping one's promises, but, also, consists of promising only what is right.

Some of the tenets of the *Justice's* code will be that ignorance of common truth and knowledge is an injustice inflicted on the individual by society; that intemperance is an injustice to society; that the injured should have the right to be made aware of the injury done; that an essential of honest jurisprudence is that right shall be universally taught, as well as defended; that crime shall be minimized by education and by equal opportunities; and that punishment shall be of a nature to reform, instead of to degrade, the one punished.

The Organizer

The *Organizer* is the officer of the Sciences of Utility.

She will represent the faculty of Industry in all of the territorial divisions.

She will have general supervision of the processes of manufactured products, she will study and supervise the best methods of their production, and will estimate their relative energy-cost and utility value. She will determine the value of inventions, the need of replacement of machinery, and the facts of senility and decadence of materials and products.

She will study the regions where manufacturing and agriculture can be most easily carried on, and where the products from these industries can most readily be distributed for the greatest benefit to society.

She will organize the utility of the mechanical trades with the object of reducing the waste of labor by taking into consideration the mutual interest of

society in using the materials nearest at hand, and by employing men and women who live most convenient to the task to be done. She will plan so that mechanics and laborers will no longer be forced to wander around in search of work, nor forced to waste hours daily in going to and from work, as hundreds of thousands are now daily forced to do, when similar work is done near their locality by men and women coming to that work also from a distance.

The *Organizer* will take the lead in finding normal occupations for the members of her division. She will make a study of the individual's mental aptitude, physical qualifications and personal preferences.

She will keep in close touch with the educational systems, and will see that the students of her division have a much wider range of practical education and experience, and that they have a better insight into the requirements of a vocation than has ever been possible under the past governments and past systems of education.

The *Organizer* might well be called a conserver, for she will cause to be conserved to the advantage of the whole community "large blocks" of human energy, time, machinery and wealth.

This officer in conjunction with the *Scientist*, the *Foreman* and the *Engineer* will study questions of futility and of unwarranted efforts, efforts where adverse chances are likely to determine the results. These officers will prohibit, as being absolutely unnecessary under this government, life insurance, fire insurance, canvassing and general advertising.

This officer in conjunction with the *Watchman*, the *Engineer* and the *Surveyor* will put an end to the enormous waste in uselessly duplicated implements

and machinery of manufacturing, printing, preserving and distributing plants. These officers will revolutionize our present haphazard and needlessly hazardous system of transportation, and, by more efficient management, will cause to be saved the one and one-fourth million dollars now daily lost by waste effort, idle stock and duplication of work. Other millions will be similarly saved by ending the waste arising from transverse commerce.

The *Organizer* acting with the *Economist* and the *Merchant* will develop and put into use systems of accounting that will make unnecessary the present-day endless duplication of accounts.

Such clerical efficiency will render unnecessary the major part of the work done by the swarms of men and women who are now, year in and year out, hived in shut-in offices, making computations without end—chiefly for no end except to make profits for a few individuals at the expense of many.

The Watchman

The *Watchman* is the officer of the Sciences of Environment.

He will represent the faculty of Liberty in all of the official ranks.

He is the officer of the Department of Industry that will look after the future needs of his social division.

He will have charge of the horticulture of his division. Horticulture will be, at once, utilitarian and pleasure-giving. Edible fruit and nut trees as well as ornamental shrubs and foliage trees will be used for shade along the highway. [Could anything be more pleasing to the sense of sight than the ever-

green palms and the golden-balled orange trees growing alternately along the road as they now do in some parts of California?]

The *Watchman* will have the waste lands converted into public berry patches and orchards. He will have useful and ornamental trees growing in places less adapted to general farming and gardening, and he will have perennial flowers cover "no man's land" corners which now are so often an offence to the sight, when not an actual menace to the health.

Many men in our today-we-live age have said by their actions, "Why plant orchards or public trees? I'll be dead before they bear. I can plant potatoes and have a crop within a year!" And they labor over potatoes—every year. Millions of acres of idle land in Great Britain, and her people buying fruit as expensive luxuries! Ireland barren of nitrogens for want of an occasional fallow crop of sweet clover!

The *Watchman* will make natural provision for saving labor in his department. He will also act as the precautionary officer in the matters of climate, weather signals, and the protection of orchards and forests from all forms of destruction.

Providing for present and future artistic natural surrounding for the members of his division, will be as much his care as providing for their material comfort, present and future. This officer will be a practical teacher of the philosophy of the "Utility of Beauty," demonstrating that as man increases the beauty and usefulness of his natural surroundings, he raises the trend of the art, imagery, literature of *his age*, and raises the trend of his own aspirations.

Industry the Great Panacea

Industry is the useful expenditure of energy.

Industry is the necessity of all life. It is the chief factor in creating health, wealth, contentment and temperance.

All pleasures are enhanced, all griefs diminished, all tendencies to crime minimized by industry, and all truths revealed by its practice.

All adults in sane condition of mentality and fair health, that is, all who are judged competent to be of value to society, must, under Social Harmonism, create values acceptable to society if they desire to receive values in return.

Under normal conditions a well chosen vocation gives the best productive results. The natural law governing the choice of vocation is that the choice shall grow out of the strongest group of the mental faculties of the individual. Such choice is the very foundation of special talent and of specific desire for accomplishment. Natural aptitude should—and will—be the chief determining factor in the choice of vocations of men and women.

Today, an individual's occupation is rarely the result of choice. Some incidental circumstance or immediate necessity or haphazard opportunity or the "line of least resistance"—following in one's parent's footsteps—determines it.

Undesirable Forms of Work

Society that, in the past, has denied the right of liberty to its individual workers, has relied upon the conditions of ignorance, upon compulsory occupation because of poverty and low wages, and upon the lash of labor competition, as the means by which

it could compel men to do the coarsest and lowest forms of work. Under these lashes large numbers of men have been found who would do those grades of work at the lowest rates of wages.

We have not found in any of the statements of social reformers any consideration of this subject of uncongenial work. Such omission suggests incapacity to deal with the question or fear of estranging followers or wilful disregard for the mass of economic slaves who are today forced to accept any kind of labor procurable in order to live.

It is not that one form of necessary labor, or activity, is, in itself, more degrading than another. But, undeniably, many forms of common labor are less congenial, less wholesome and less attractive than others, while some forms are unavoidably disagreeable, physically and sensibly.

Social Harmonism frankly faces these facts. As it is not a system of chance and compression, as it has no *whip* of commercial and industrial degradation, such as excess of the unemployed, child labor, low wages, rents, and land ownership, to wield for the advantage of a certain class, it makes *equitable* adjustment for the coarsest as well as the most refined kind of labor.

When an individual has full liberty of choice of occupations, when his chance to live and that of those dependent upon him shall no longer hinge upon his accepting *any kind of work that he can get*—no matter how onerous or disagreeable it may be or how unsuited to him, it is obvious that the more uninviting and the more difficult the task, the higher must be the rate of compensation. An occupation that men *and women* naturally shun will require sufficient re-

muneration or other inducements to attract them to it.

Generally speaking, it will be necessary to rate the easier as well as the more pleasurable occupations at somewhat less value than that of many vocations where the labor is onerous and disagreeable.

This ratio between the kind of labor and the amount of compensation will be greatly modified by some other elements that will enter into the equation, as personal preference and mental and physical aptitude. No amount of hard physical labor, even of a disagreeable nature, would be *as hard* and as difficult and as undesirable to certain physically strong but mentally primitive persons as would be any line of work that requires intellectual effort.

Under the direction of the officers of the function of Co-Action many forms of interchange of vocations will be made.

Loss Through Injury

All losses that are not due to personal negligence arising from personal injury caused by accidents during employment in general industry or in vocational lines, will be adjusted by the officers of the community, if the injury was received during service for the local community.

In the case of an injury caused by an accident during service for the state or nation, as in railroad service, the loss will be adjusted by the territorial body to which such public utility belongs.

This does not mean that "the case" may have to be taken from one set of adjudicators to another, and then appealed to a still higher authority, in order for justice to be rendered the one suffering the injury;

instead, the case originally will come under any of these different territorial divisions. There being no individual or private employers, the obligation rests upon the social unit directing the employment.

Charity Abolished

Social Harmonism repudiates all forms of charity. It makes no provision for private or public charitable organizations.

Its official mechanism makes it possible for all the officers from those of the individual group to those of the nation *to know all of the cases and all of the causes* of need and of unearned necessities. The causes and the conditions being known, a case of destitution or of need of any nature, whatever, becomes at once one of measured justice on the one hand, and of public rights on the other.

The *Minister*, the *Culturist* and the officers of the Department of Wealth will be in a position to determine exactly what is best for the community and for the needy person or persons. This will save the enormous money-waste and the pauperizing influence that result from "indiscriminate" giving.

Contrast this intelligent solution of the problem of humanity's industrial unfortunates with the treatment of the same problem under present-day civilism. The government, today, has no means of even knowing the extent of the destitution and suffering of its people, nor any provision for rational alleviation of such destitution as does come within the public attention. It makes no attempt to probe for the *causes* of poverty.

For many deserving but unfortunate human

beings, the result of such criminal governmental inefficiency is neglect, misery and unnecessary death.

Charity an Opiate

Charitable organizations and philanthropic individuals can, at best, gain only a fragmentary knowledge of the extent of human conditions and needs, and no one under our "might makes right" competitive labor system can determine the original cause of human needs. Only the temporary, surface causes of suffering and destitution are determinable.

Such grave social diseases as poverty cannot be cured by palliatives. A surgical operation that reaches the origin of the trouble will alone avail. Charity is an opiate that, while it temporarily deadens suffering, depresses or undermines the character.

To the men and women who merit assistance from the government, charity means humiliation, loss of self respect, spiritual degradation. To those whose *industry is begging*, charity merely perpetuates their crime against society—makes it easy for them to be industrial parasites.

Need of an Industrial Clearing House

Great injury is wrought upon two other classes of individuals by our lack of some kind of an industrial human "clearing-house." First, the children of the streets, children who by the thousands become victims of the desperate and vicious, the Oliver Twists of Our Fagans. If the existence—literally, the sustenance—of the Fagans were made impossible, the Olivers would be safe. Second, the great body of men and women who have worked all their lives, lived honestly, but who now have fallen just below

the grade of competitive effort and wage-profit to commercial employers. Were their condition and needs a matter of governmental information, the industrial officers—if there were such officers in our government—of different communities could easily find self-sustaining work for them.

Evidence of Social Failure

A list of charity organizations is here appended. Only those societies that are credited with being national in their scope are included; it would take a large directory to list all of the individual branches of these, alone, to say nothing of the thousands of other local societies.

Some of these organizations deal directly with the giving of alms. Others are charitable organizations, themselves supported by subscriptions and donations, which have for their object the indirect alleviation of poverty through the advocacy of better conditions for the poor in various ways, as in regard to the care of children, the prevention of avoidable diseases, employment and wages, the punishment of delinquents and recreations.

Organizations: Local Charity Efficiency, Charity Service, Transportation of the Indigent, Paid Charity Organizations, Charity Technique, Charity Nursing, Remedial Loans, Regulation of Chattels, Research Campaigns, Promotion of Charity Organizations, Charity Press, Prevention of Blindness, Study of Nurslings, Care of the Feeble-minded, Care of the Insane, Social and Sex Hygiene, Moral Welfare Societies, Social Medicine, Moral Prophylaxis, Epilepsy and Epileptics, White Slave Traffic, Widows and Orphans, Woman's Work, Day Nurseries, Child

Labor, Premature Employment, Occupational Diseases, Housing Tuberculosis, Child Placing Agencies, Child Help Agencies, Delinquent Children, Industrial Insurance, Promotion of Minimum Wage, Old Age Insurance, Sweating Systems, Public Dancing Societies, Public Baths, Charitable Play Festivals, and Juvenile Courts.

If we search for the causes back of social effects, we must acknowledge that this list is a terrible arraignment of the present social order which makes these organizations possible.

What the Poor Need

The race, exercising some degree of intelligence and of industry, has, at all times, been able to procure from nature sufficient for human comfort. But by a lack of other kinds of intelligence and by the absence of coöperative industry, and because of passion, ignorance and waste, these comforts have been distributed unjustly and most unevenly, so that poverty and other depressing states have fallen to a large portion of mankind.

It is not charity that the poor need, but justice and a chance for happiness.

General happiness can only be established when men and women are *conscious* of such financial security as will guarantee favorable conditions for existence. Security may exist without the consciousness of its existence, without the freedom arising from that consciousness.

The Order of Nature

The chief factors of justice have been concealed in the secrecy of commerce and of competition. No amount of intelligence can discover justice when the

essentials to its determination are secret and hidden.

Moreover, there is no such thing as "abstract" right or abstract justice or abstract moral principle or abstract ethics. Nor are there any *abstract ideas* of these or of duty.

Duty can be no more than *debt*, and debts cannot be abstract; justice is a rectification of accounts, and accounts cannot be abstract; ideas are the processes and motions of an organism, and an organism cannot be abstract.

Moral obligations cannot arise in nature without counter-debt. There can be no duty or moral obligation or "abstract right" or anything else abstract which society—a concrete body of people—owes to an individual, either for himself or as legatee of a debt due him.

The state, society and the community do not owe justice or life or success to anyone except as compensation to individuals who render product or value, comfort or happiness to the social organism.

Anyone who refuses this rendering of product, ceases to be a creditor of society. Anyone who defeats these elements of comfort and happiness immediately is liable to become a debtor to society. The individual has necessities. If he procures them from the social order, he becomes a debtor; there is then due to society a compensation from him.

It is said that in "abstract justice" a man owes a duty to himself. Even this is not true; a man cannot owe himself. A man has needs and wants to be supplied. It is the *order of nature* that these shall be supplied. The conventions of society should be for the purpose of most fully supplying these wants, *supplying* them not by the least possible amount of

labor, but by the most pleasurable form of labor, or effort, consistent with the comfort and happiness of others.

Philosophy of Liberty

The old philosophy of liberty has been to deliver man, ethically, from the thralls imposed upon himself by himself—which were claimed to be imposed by his “false, abnormal, and exceptional nature” in order that he might exercise his “true, general and normal nature”!

It was, in reality, a philosophy that gave some individuals, those of much professed virtue, great advantage over other individuals, those naturally depraved or “born in sin”. It made liberty the end of ethics.

This philosophy prescribed an external liberty by protecting the individual by jurisprudence from restraints imposed upon him by others, and an internal liberty to deliver him from restraints imposed on himself by himself. Thus, liberty was made to encompass the nature of jurisprudence on the other end and the nature of ethics on the other end.

The theory of liberty upheld by Social Harmonism while not new in part is so in essence. It is that liberty is the result of the functions of the will seeking wider modes of expression than those possessed, and that liberty has to do with acts; therefore, liberty can have no other relations than those of acts bearing upon other individuals who, themselves, have some quantity of liberty which is expressed by their acts.

Every individual has a sphere of liberty of action which extends variously until it meets other individuals' spheres of action.

This sphere of liberty is bounded by the earned liberty of others; it is limited by the freedom granted by others in normal acts and in normal relations.

Liberty, like wealth and culture, is an earned right growing into existence as a mental capacity during the mental growth of the individual.

All acts, whether mental or physical, are quantitative and must be subject to degrees of influence, benefit and injury. All acts, then, that demand liberty must be subject to the equivalent limitation of the freedom of others.

The largest liberty allowable is that which is consistent with the necessary order of society and the just rights of others.

Inalienable Rights

Many standards of generalizations and of bombastic life have been made slogans of social movements and of political parties.

Sometimes, these have served a good purpose, but more often they have led people into careless and erroneous attitudes toward fundamental principles. Such has been the effect of those high-sounding statements attributed to Thomas Paine and Thomas Jefferson—but really of earlier date—that were inculcated in the Declaration of Independence, namely, “all men are created equal”, that they are endowed with “certain inalienable rights” among which are “life, liberty and the pursuit of happiness”.

Since when have these rights not been alienated?

Every one of them has been taken away, and *has been made foreign* to millions of mankind every day and every year since history began. The signers of

the Declaration of Independence knew this fact from experience.

If these rights and others had been inalienable, no power on earth could have taken them away from man. No power could have made them foreign to the mass of men or could have kept them away from that mass during their lifetime.

Rights—*the order of nature* that man shall search for happiness and shall gain justice—men do have. But all rights have been, at times, taken away and made void; none of them are inalienable.

Equality an Impossible Standard

Human beings differ from each other (a) in the proportion of their capabilities, (b) in their opportunities to act, (c) in the choice of their desires, (d) in their temperamental responses to their opportunities and environment, (e) in their reaction from their own acts and from the acts of others, (f) and in the relations they hold to others.

Equality cannot be predicated as having other characteristics than equal quantities and likeness of properties, power and conduct; that is, equality consists of the condition of equal parts of properties, power and conduct in the compared objects.

It is evident that anyone crosses into the field of nonsense who says that human beings have the *quantities* of equals. Things that cannot be measured cannot be said to have either the quantities or the qualities of equals. It sounds very plausible and very generous to say that all human beings are equal, or even to say that they are equal before the law.

The conflicts of animate and inanimate nature, the circumstance of places, times and means, the differ-

ence in the utility of thought and of strength, the ceaseless variations from mental and physical coincidences and the interactive changes of social relations, make duplicate actions and products impossible and, consequently, make equal actions impossible.

The conclusion must be, then, that the actors are unequal, the acts are unequal, and the rights created by the acts are unequal.

Similarity of concept, of effort and of product are possible. Many misconceptions concerning human equality have obtained because people have not clearly discriminated between the elements of similarity and equality.

The Problem of Crime

The Department of Industry will naturally, in a functionally representative government, include crime—its cause, treatment and abolishment. The *Justice* is the officer who represents the faculty of Integrity, and all crime is a violation of integrity in social relations.

The common and statutory laws of civilized countries have very elaborate and minutely defined codes of law and procedure for finding cause for punishment, and for defining penalties for crimes against the person.

There is, generally, a statutory maximum limit to such penalties; however, the laws have been twisted and moulded from their legislative and constitutional intent until, today, the degree of penalty for nearly all offences and crimes is left to the sense of the Court.

About seven-tenths of our present statute laws *relate to the ownership of property and to the collec-*

tion of debt. It is upon crimes against *property rights*, including theft, that the heaviest penalties fall, except in the case of the penalty for murder in the first degree.

Under cover of political power these penalties are generally administered in inverse ratio to the square of the gravity of the crime and of the magnitude of the social reputation of the accused; the greater the offender's wealth and intelligence, the smaller the penalty is liable to be.

Such determination of justice is grossly unjust.

The greater the intelligence of the offender, the more punishable the relative status of the crime.

The essence of crime is in the fact that the one who commits the crime has *consciousness of mal-intent*. A person's act or non-act becomes a crime from that person's consciousness that injury will result.

It is self-evident that the keener a man's intelligence is, the larger his world's experience is—the experience which wealth bestows—the more completely will be his pre-consciousness of his act.

Very many crimes of the poor and ignorant are due to a lack of intelligence. Often there is little, sometimes, not any, pre-consciousness of the effect. These crimes are the natural expressions of primitive—low-faculty—impulses; the impulse of the “claw and fang law” to get what it wants regardless of consequences.

Nature of Vice and Crime

Vice and crime are the results of the character of the individual, and of the conditions of society. The character of the individual is largely the result of the conditions of society during all the years of the his-

tory of the race, and of present conditions and opportunities.

Vice is the infliction of an injury upon an individual at his own option, or choice. It is a crime against society whether society condones that vice or not.

No individual has a right to generate vice or to perpetuate its possibility in society, even at his own desire and option.

Crime, on the other hand, is the act of the individual directly to injure another individual or the mass of society.

The volume of crime is increased by the fact of infliction of injury not alone to the individual but to the working utility of the unit of the whole.

The measure of a crime is the *intensity of the injury done to the victim of the crime*. It makes no difference—in its volume—whether the injury is done to one man or to a society of men, to one's self or to another, to a relative or to a stranger.

Normal Penalties

Crimes of every nature and every vice-act, that is, every act that injures the mental, vital or industrial functions of the individual, should be subject to normal laws of punishment.

Social Harmonism will exercise its natural right—the *order of nature* to seek happiness by normal means—to institute penalties that are in proportion to the intensity of the injury to an individual or to society.

The penalties will have three objects in view: First, to prevent the recurrence of the vice or crime by rational restraint, and by the cessation of *anything abnormal* or of any apparent inciting cause to

vice or crime. Second, to make restitution as far as possible for the injury inflicted either to an individual or to society; such repayment to be made by the injurer. Third, to build or to rebuild the character of the criminal; to stimulate in him mental and physical characteristics which will preclude a return to a life of crime and degradation.

Capital Punishment Abolished

Capital punishment will be abolished by the entire nation.

It has no justification in the *order of nature*. It neither makes any repayment to the injured or to society, nor raises the mental concepts of the injured or of society or of the offender.

Crimes Due to Egotism

The origin of pure happiness unquestionably lies in acts of benefit to the individual and to society, that is, to the members of the home, of the group, of the band, of the town, of the county and of the state. For any person to avoid or neglect or refuse to do such happiness-producing acts, to consume value without returning compensation to that body of units of which he is a part, is a social crime against the government as a whole.

The social crimes of egotism, of selfishness, of sloth cannot be condoned or allowed in a government based upon the mental mechanism of man.

The *Recorder*, the *Economist* and the *Justice* will punish these social crimes by withholding from the offender all unearned necessities and pleasures. They will refuse such social criminals certificates of credits.

Self-regard versus Crime

The whole system of criminology will be organized to reclaim the criminal through his self-respect, not to further reduce his self-regard by harshness and humiliation. He will be led to aspire for normal living through the real kindness extended to him by society. Society will increase his life's possibilities, not take them away by shutting him up isolated from his kind in a cheerless cell, and, at the expiration of his sentence, re-sentencing him as an outcast and "jailbird".

Social Harmonism will go farther than treating the criminal with consideration. It will prove to him by rational evidence that there is spirituality in life, and that a renewal of good intentions, *actively expressed*, can neutralize regrettable acts.

Demonstrated personal interest, encouragement, and recognition of dormant good qualities are stimulants to growth and reform. It will be an essential part of the treatment of criminals to set before them examples of careful justice, to express a recognition of their actual and possible merits, and as far as possible to obliterate from their mental visions their memories of grossness and criminal concepts.

All this will be reinforced by the cultivation of useful mental and physical abilities, and by self-respecting industry; these are, at once, the most human and the most efficacious methods for the redemption of the criminal, and for protecting society from becoming coarse and unrefined from its own acts toward *some of its own members*.

The Prison or the Field

Such a spectacle of human perversion as prison contract labor will be impossible.

Think what might be accomplished for the national commonwealth *and for our criminals* if the physical and mental energy of these malefactors were rightly directed in industry which should benefit society, and also provide competence for their families!

Hardly a state in the Union which has not thousands of unused acres of land and abandoned farms, denuded of timber and depressed in orchards, upon which every convict in America could be given work that would play upon his intelligence and interest, that would stimulate his self-respect by the consciousness that he was creating something for the future benefit of humanity. Convicts whose fathers, mothers, wives and children are not only cast down in the misery of unavoidable shame, but who have the added humiliation of knowing that these convict relatives are exploited by sordid and inhuman competition for the profit of a prison-convict labor trust.

The sophistry that brutality is ever valuable as an object lesson in virtue is hardly worthy of the ethical code of a Nero.

Finding the Source of Crime

Instituting Social Harmonism as a government will bring an enormous change in many directions.

Those vocations depending upon crime and illegality, as gambling, the liquor traffic, prostitution, abortion, infant life insurance and arson, will be strictly forbidden under pain of exacting penalties. Exacting penalties will be enforced against these

crimes and vices because of the *intensity of their injury* to society and to the individuals involved.

But prohibition by penalties does not reach the vital factor of the crime and vice problem.

The social causes for transgression against the common welfare must be found and removed. Two of the chief causes are destitution and industrial wrong.

A destitute person is a person whose vital forces are depressed—depressed in all ways. Such a person readily yields to disease, to immorality and to crime. Hence, the conditions of destitution must be made absolutely avoidable for any one who is willing to obey the Law of Industry, and for the sick and the incompetent.

A sense of personal wrong, the consciousness of not having received a square deal in the industrial game, causes many a man to set his jaw and say that he “will get even with the world” at any cost.

A man’s ethics and his sense of truth are dampened by the consciousness that he has created the means of comfort, and then has been compelled to sacrifice such means to others.

A life of sacrifice of that which is beautiful and useful and normal, in other words, a life of disappointment, often leads to desperation. Vice and crime are the children of this black mood.

Cessation of Cause of Crime

The cessation of the cause of crime includes many means. Some of which are (a) the common knowledge of the general fact of every man’s receiving just compensation for effort made; (b) the presence of *social* and industrial conditions under which crim-

inal advantages are difficult to obtain; (c) the absence of secrecy in business and commerce; (d) the cultivation of a personal social conscience, and (e) the normal establishment of varied modes of enjoyment—such different forms as shall bring relaxation, gratification and delight to all the differing intelligences and temperaments of a general social body.

Many of the present-day causes for crime will be impossible under Social Harmonism; therefore, under the establishment of this government, crime will immediately be greatly diminished, and justice will be far more easily administered than it now is. By the third or fourth generation under rational functional government, the criminal *tendency* should have become a negligible quantity.

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

XI

DEPARTMENT OF WEALTH

THE LAW OF OWNERSHIP—ARISING FROM THE MENTAL FUNCTION OF DEFENSION.

“Collective ownership for all things of collective use and private ownership for all things of private or personal use.

“As a guarantee of comfort and justice and an assurance against want there shall be organized industries and universal employment, with public accounting by such methods as shall secure to all the full average results of their labor.” *

This law is in harmony with the law governing organized industry and the law governing the distribution of the products of the social divisions.

The faculties of the function of Defension are Defence, Caution and Economy.

The Factory Arts arise from Defence.

Officer: The *Foreman* (masculine).

Branches of Knowledge: tools, wares, factories.

The Precautionary Arts arise from Caution.

Officer: The *Waresman* (masculine).

Branches of Knowledge: collections, stores, preservation.

The Economic Arts arise from Economy.

Officer: The *Economist* (feminine).

*Book of Life. By Alesha Sivatha.

Branches of Knowledge: expenses, ownership, exchanges.

The Foreman

The *Foreman* is the officer of the Factory Arts.

He will represent the faculty of Defence in all of the territorial divisions.

He will investigate the conditions and problems of factory utilities, he will institute precautionary measures against destructive fires, he will study the best means for the local production and for saving power and labor, and for making attractive the employment of the members of his division.

He will assist individuals or other officers in the selection, care, protection and repair of the tools used by the members of his division. He will consult the officers of the larger divisions on the selection and use of the tools of his department, and will aim to give the members of his division their choice of the best tools adapted to their individual work. He will superintend the construction of such productive devices and apparatus as may be economically manufactured by his division.

The *Foreman* will work in close harmony with the *Artizan*, the *Engineer* and the *Merchant* in all those transactions that aid in the production and conservation of the wealth of his division.

The Waresman

The *Waresman* is the officer of the Precautionary Arts.

He will represent the faculty of Caution in all of the territorial divisions.

He will keep the stores of the products of his division, and will report to the *Economist* the quantities and qualities of the collections of products. He will see that all the products and perishable materials of his division are properly preserved, cured and cared for.

He will report to the *Purveyor* the amount and kinds of local products for local use, and will receive from the *Purveyor* the estimates of local requirements of the *Purveyor's* department; he will report to the *Economist* all surplus products that may be exchanged with other divisions, and he will prepare for shipment all products not required for local use; he will consult with the *Tillman* on matters of probable future needs and productive advantage.

The *Waresmen* of the large divisions will study the products and needs of their divisions, and will keep the lesser divisions informed as to the probable needs of their own and other divisions, in order to avoid waste of productive effort and the liability of shortage of necessities.

The Economist

The *Economist* is the officer of the Economic Arts.

She will represent the faculty of Economy in all of the official ranks.

She will be the officer of the productive records and accounts, the receiver of the statements of the values from the productive units of her local community.

A productive unit may be an individual, a family, a group of individuals or a group of families; its size will depend upon the nature of the work being done

and the mutual relations of the individuals creating the products or rendering service.

The value of any product and of the service will be determined by the hours of work of the various productive units or by the product created or by the proclamation of the social body, as in the case of executive and mental workers.

The local *Economist* will report the surplus products of her territorial division to the *Economists* of the larger divisions, and to the *Merchant* of her division who will act as distributing officer of that surplus.

Territorial Commercial Bodies

Territorial divisions of precincts, districts, towns, counties and states will have divisional accounts for the purpose of equitable division of products, and for the adjustment of reserves and surplus.

It will be to the interest of officers of each division to keep alert to the productions of their constituencies, and to the most equitable methods of exchanging the surplus of their products and the surplus products of other political divisions.

The volume and use of reserve, the expenditure of energy, the decadence and senility of property are equations that enter into the exchange of products. All distribution of property and of products is gauged by the volume and quality of energy-value exerted or created by the producer, as modified or measured by the volume of production and by the necessities used for common utilities.

The division of states into counties, and of counties in the towns, and of towns in the districts as territorial commercial bodies will make it possible to deal

justly with each person, and to prevent one division from taking advantage of the thrift and the productive intensity of another division.

An illustration of the arbitrary abuse of the distribution of values under our present system of government is seen in the consumption of the city of New York. This city consumes nearly three times the values of her proportionate share of the whole consumption of the population of the United States, and returns less than the average per capita production of the whole country.

The Basis of Values

The work of the *Economist* of the district, town, county or state will be to keep the accounts of all values rendered by the members of her social constituency; these values will arise from labor, from professional service and from all products.

The privilege of doing valuable work of brain and of body shall be granted to all as a natural right. No one shall be unwillingly out of employment. Full recompense shall be given for all effort, or expenditure of energy. This can only be done by establishing natural and uniform methods of exchange, of accounting, and of normal credits of values.

Economists of the district, town, county and state will receive reports compiled by the state and national *Economists* which will sum up the per capita production and the per capita compensation in the various industries and vocations.

These annual reports will serve as general guides for determining the rate of payment for one hour of average work, measured by product or by executive effort or by community agreement.

Criterion of Compensation

In proportion as the production of individuals or of groups of individuals varies from the average, the compensation will vary from the average. This variation will sometimes exist between the different individuals comprising the district, town, county or even state and those of some other district, town, county or state.

The general measure of value will be expressed in a uniform symbol of work, or energy; this measure being that of one-average-productive-hour.

The compensation paid to individuals will not be an average of all production—as advocated by Socialistic theorists—for the good reason that there may be a very great individual variation from the average expenditure of vital energy. Such variation is the basis of the relations and adjustments of the individual's production and compensation.

A careful study of the maximum expenditure of vital energy possible to any one man, as observed in changes of occupation, indicates that it is not probable that any one man can expend more than three times the average quantity of energy of all men.

In vocations where the productive energy is measurable by the products created and by the work done under the same or like conditions, it is found that the ratio production does not vary as much as one-half more than the average, and that only in exceptional cases does it vary to twice the average. It is reasonable to suppose that the expenditure is not greater in the immeasurable, or strictly intellectual, vocations.

Labor is as much the expenditure of vital energy as is thought, or mental activity and production. The *variation* in the latter is largely due to conditions, to

delegated powers, and to the quality of the individual's energy and culture.

The amount paid an individual may range as high as two or three times the average pay of all individuals. Each person will receive as nearly as can be estimated the full value of his or her product.

Practical Self-Interest

It will be to the interest of each person to produce the normal value of his or her capacity.

It will be to the interest of the community to respect the rights and the value of every productive member; only by so doing, can the community hope to retain the services of its members.

The officers of the community, whether of the district, town, county or state, can reap no benefit from injustice to an individual worker or to a productive group, because such injustice reacts in ultimate injury to themselves.

In case of any alleged injustice to an individual, that individual will have the option of appealing to the *Justice*, the *Altruist* and the *Recorder* of his local government or of seeking another locality.

The judges in the case will have as evidence the cold facts of open accounts, as well as the voice of the plaintiff, defendant and witnesses.

It is appropriate before leaving the function of Defense from which arises the Law of Ownership to consider, specifically, the chief factors of wealth.

Kinds of Property

The relation of the owner to the property owned is necessarily of two kinds, because of the fact of the

use of property and of its attributes of mobility or immobility.

One kind of ownership is based upon personality. It is the ownership of property that is movable, personal and characteristic, such as household furnishings of use and ornament, tools, instruments, books, clothing and jewelry. All articles that are a matter of individual selection and adaptation. The other kind of ownership, which will usually be joint-ownership, is based upon territorial limits. It is the ownership of property that is immovable and is of general utility.

The individual and family will have ownership of the personal property they use. They will have the free right of choice as to how and when such property shall be used as a means of pleasure, so long as they do not interfere with the rights of others.

Effort and Product

They will have their joint share of ownership in the property of the band or the group of members of the community, and their proportionate voice in the management of such property; but they will not have the exclusive ownership of that which is used by others, nor the advantages accruing from such ownership. The fact of share-ownership of property which is used by a member and by others will be of no advantage to a member except as a due-credit. These accumulated due-credits will, of course, be of advantage to the whole community in their activities and enjoyments.

The percentage of production to be set apart for public utilities, and for promoting further production *of each of the territorial units*—exclusive of the util-

ities paid for by tariffs—will be voted upon by all of the electorate of the territory.

The percentage voted will be reserved by the *Economist* from the share of each of the productive units. This will insure two safeguards. First, that the means of production shall be kept in a condition of utility; second, that individual units shall not spend all of their products in non-utilizable ways, but that each shall duly contribute to the support of the government.

A local territory that intensifies its production by increasing its facilities will reap a proportionate success over one that consumes more of its products in fanciful enjoyments or that decreases its products through inefficiency or through wasteful efforts.

Those social units that produce the greatest amount of values will gain the opportunity and the means for the greatest amount of rational enjoyment. *Re-creative*—literally so—play and pleasures are recognized as the basis of the enjoyment of freedom and as the source of good health, as well as a source of good will and social amenities; therefore, normal recreation must become the right of every one.

The average production of a normal productive unit—a family of five persons, or their social equivalent,—is about eighteen hundred dollars a year; today, the members of such a productive unit receive only about six hundred dollars.

Under Social Harmonism this same amount of production will be attained by about six and one-half hours of work daily during two hundred and eighty days of each year; the members will receive their full ratio of this amount, approximately eigh-

teen hundred dollars, through the equitable distribution of the billions of dollars worth of products which are now appropriated by less than one million families.

Obvious Advantages

This great lessening of the hours of required labor, and the great increase in the proportion of the amount of their production received by the workers will more than quadruple the present opportunities for recreation for all productive units. Moreover, it will be the business of the officers of the high mental functions to make ample provision for the creation of enjoyment, recreations and social attainments in every direction of normal expression for all members of any territorial division.

The Conventions of Wealth

The three mental organs of wealth are the only ones in the whole mental mechanism that exert all their powers and all the powers subject to them for the sole gratification of their possessor.

The conventions of this function, its aims, impulses and methods of procedure are to conserve for its possessor's benefit all the products created by other functions in other men.

It grudgingly yields as exchange for such productive energy only the least remuneration which its selfish and destructive strategies can impose upon the *real creators of wealth*, under the specious falsehood of "due compensation for labor performed."

The floods of oppression, the countless life-tragedies, the unnumbered ledgers of crime originating in this function form the mass history of the world.

Many of these wrongs may seem remote in their origin from wealth; they do not grow out of wealth itself, but out of the mental organs of wealth—the organs of Defense and Destruction, commercial organs. Of course there are also contributory causes to crime and to unnecessary suffering, as waste, thoughtlessness, ignorance, passion and intemperance.

There is nothing so particularly sacred about financial ability that it has a right to determine all other values and its own without limits or proportion.

Wealth under fee simple, property rights, international and domestic commerce, or all of them together, has only the rights that belong to two functions—six faculties—of the mentality and no more. There is no natural law that warrants the contrivance of fiat-profit and of interest on accumulated ownership.

Selfish Incentives

Self-love is a characteristic strongly dominant in many persons today; from it spring all efforts toward self-aggrandizement.

Many of the race today are under the spell of wealth ambition, under the stress of vulnerable politics or of egotistic money-paranoia. Some, under the stimulant of public opinion and the hazard of commerce, rush headlong for the accumulation of wealth at the expense of every other interest, even at the sacrifice of the most fundamental calls of man's nature—family and home. Others, stimulated by a little broader self-love than the merely personal, namely, *love of one's own*, as wife and

children, seek solely to put their families in positions of financial elevation, power and luxury.

Wealth Intemperance

The intoxication of the struggle to amass wealth, no laws can wholly prevent; only as the organic laws of culture are brought into dominance in men's characters, will temperance regarding the root of all evil be established.

Social Harmonism will restrict the social expression of self-love by making the consideration of the rights of others a political necessity.

The establishment of the normal condition where the products of all the other faculties of man rank equally high in public estimation with the faculties of wealth will gradually overcome the tendency to the mental morbidity which craves unuseful possession and power.

It is simple justice that one individual shall not be permitted to amass wealth from the labor of others.

Man is born in society and never out of it. All the foolishness claimed for "individual rights" is disposed of by the indisputable fact that rights are granted from the balance of power among social orders; in other words, man is a social being and subject to organic, social laws.

During the early period of the establishment of Social Harmonism, the question will naturally arise whether, under civil laws or under morbid neurosis, a man has the right to make provision by commercial or other kind of artificial methods for the support of future generations of unproductive people, whether he has a right to gain uncompensated wealth,

by any manner of means, to leave for the use of others who are not creators of useful product.

Earned values, or wealth, unquestionably belong solely to the earner and are his to save, squander or devise.

Normal Accumulation

Provision is made so that an individual may repose his claims in the social body, using only such part of the product as his chosen habits of living demand, and that he may leave the rest uncollected for future use or for bequeathment.

But, *only the credits due*, without any accretion of interest or increment or advantage, are granted to the individual or to his heirs.

Social Harmonism maintains that the act of production being done, its value being once nominated and its use granted to the individual, further credits cannot accrue from that productive act—much less, to the symbol value of that act. To illustrate: If any man produced by his labor—intellectual, or professional or manual—three times as much as his living demands consume, or, let us say, that he earns three thousand dollars per annum, and expends one thousand dollars, the surplus, or two thousand dollars each year, may remain to his credit. In fifteen years there would be accumulated to his credit thirty thousand dollars—an assurance of thirty years of ordinary expenditures—without the necessity of any further energy-effort on his part. Or this amount remaining credited to him could be bequeathed to his heirs—it being his by right of legitimate energy expenditure.

Bonded Indebtedness

All created products, improvements, instruments of work, methods of culture involving expenditure of energy, all forms of social security, all public property, that is, all the things *in existence* have been paid for by the energies of thought, labor and nature.

When anything is brought into existence, it is paid for by the acts of its creation, therefore, bonded indebtedness can only rise from unwarranted profits and from usurped rights.

Bonded indebtedness, or taxing the future many for the benefit of the privileged future few, has been the source of enormous injustice, because the majority who *might* control government have not recognized this fundamental fact.

False Reasoning

It has been objected that making provision for carefully measured payments, and preventing the possibility of the accumulation of great wealth by the individual will destroy the incentives to marked personal effort, and will deaden the impulses of social altruism.

Both premise and conclusion are wrong. Great and small are matters wholly of comparison. An accumulation of thirty thousand dollars would be a mere bagatelle under our present civilism, a civilism where a single individual by human exploitation, financial scheming and legislative manipulation can wrongfully amass millions upon millions, but such an accumulation would be a comparatively large amount under rational government where neither exploitation, fraud nor injustice could be factors in accumu-

lation, and where accumulation was entirely dependent upon productive energy.

Moreover, an individual having the wealth faculties highly developed will have opportunity for their full exercise, and will receive full compensation for all energy exerted.

All of the joys of enterprise, the joys of bringing plans to fruition will be his. And he will receive the genuine—not sycophant-like—approval of all of his fellow men for they, those who constitute the whole social structure, will be the beneficiaries of the exercise of his financial ability, just as they will be of the products of individuals who are especially gifted in constructive ability or art ability.

Altruism Must Precede Reorganization

When higher standards of human association prevail, when the exercise of all the mental faculties and their resultant products are publicly esteemed as highly as those of wealth are, the antagonisms and hatred of employees for employers, the desire for revenge—or justice—which leads to sabotage in industry, and the bomb-throwing spirit among laborers will cease, because there will be nothing in industrial conditions upon which such passions can feed. Instead, the social and financial conditions will promote the growth of altruism.

Altruism is not an abstract something. It is subject to natural laws. It is a relation between people, a relation which depends upon the characters and purposes of associated people.

Altruism is a result of at least three factors, a capable giver, a reciprocal receiver and a just want. The spirit of altruism in the majority of the elec-

torate must precede a reorganization of the social body. The altruistic desire must flow from those who would take part in a higher social state.

Let us nullify financial competition, personal antagonisms and secret scheming by governmental operations of mutual industry and open accounting. Altruism will then become a natural expression of people, for there will be no commercial rivalry, and all citizens will be mutually interdependent. No individual or company of individuals will have the commercial whip-hand.

The Workman and his Work

High authorities assert that today the laborer does not like his work, that he thinks and feels that it is dull, irksome and uninteresting, that he is not altruistic. All of which is probably truer today than it ever was before. The matter is a serious one and can not be glossed over.

The race must work, at least, as a mass, it must either work or starve. It is not a choice of working or not working, but of working or not living.

Lord Hugh Cecil, M.P., recently said that "The problem is how to meet the natural desire of the working classes to share more largely in the gains of industry *without stopping the flow at its source.*" Evidently, Lord Hugh Cecil thinks it is a case of the fool and his tools.

As the working classes are the source of the greater amount of production, and are now doing practically all that their tools can accomplish, one cannot see how they can "share more largely in the *gains of industry*" except by giving them something

nearer the results of their labor than they now receive.

Lord Hugh Cecil implies that he, like other surplus-consumers, wants more per capita production in order to give the producer one-half or one-third of that more, so that the employers and bond-holders can take the other one-half or two-thirds, just as they do now from the mass of production.

Under civilism and the Lord Hugh Cecils of the world the doctrine has been that the "man with his tools," while competing with his kind, must take what he can get from that which he and his kind *unowningly* produce. His industry wears him out but does not give him comfort or security. His industry creates (one thing acting with another thing to produce a third thing or to produce a condition of an object is to create) a surplusage for some one else.

And here is the secret of the workman's dislike for his work.

He is bereft by prevailing industrial conditions of all the stimulating hope of financial competence or security.

The laborer's work is no more tiresome, irksome, dull or uninteresting than are the uncompensated efforts of the teacher, clerk, minister, operative, business man and many others. Relatively, some of these efforts may be less monotonous than those of the laborers; but effort falls as a burden upon the unsuccessful in any walks of life.

It is not so much the effort as the product that determines the question of irksomeness.

If it were not for the chance of success—about one chance in twenty generations—in business and professional occupation, the walks of life would seem a

great deal more stony than they do, though, in reality, they were not more so.

Under the laws and plans of Social Harmonism the laborer will willingly work, because he will realize that the benefits of his activity will come to him in due share.

Ambition, self-respect, the sense of responsibility are qualities inherent in all men. They are, as qualities, the outgrowth of vitality, of the consciousness of human necessities, and of the desire for normal happiness. The laborer can be as fully possessed of these qualities as can the man be whose vocation is intellectual.

It is right, or *the order of nature*, that every individual should produce; each his own kind of product, each for the good of others, each to satisfy a human want, and each to get justice and compensation.

That man shall seek and produce happiness is an order of the refinement of nature, it is not an order of her gross and destructive segments.

This order cannot produce its best results until the conscience of considerable part of the race is capable of carrying such high order of nature into effect, until men are willing to put this order into reciprocal action in their daily dealings. Nor is mere willingness enough. It requires conscious plans and modes of orderly procedure.

Highly Developed Arts

Under Social Harmonism the Economic Arts are largely social in their relation to production, largely individual in their relation to distribution of product. These arts are designed to discover the best capacity of each individual, the best product and good of each

locality, the relative values of the products of each locality, and the nearest and best uses of those products.

The Factory Arts and the processes of storage and of preservation are already highly developed; in these the world's type is high. The machinery, tools, and the appliances of Europe and America have taxed the ingenuity of man to the utmost. All the betterment we can expect in these directions is the normal progression of invention.

The mechanic's hour is well filled. His sand-glass runs swiftly. This is particularly true in the United States, Great Britain, Germany, France, Holland, Belgium, and in some less extended centers of manufacturing in other European countries. In special industries some other nations have remarkable systems.

Many nations, however, including more than half of the population of the world, still use old or obsolete methods in manufacturing. As Social Harmonism spreads in these countries, its influence will stimulate the reorganization of all production upon lines resulting in the greatest benefits to the largest number of people at the least expense of human labor.

In American agriculture, where the most perfect processes on earth are pursued, there is still great waste of energy and loss in many directions. This waste results in part from disconnected individual efforts, from the struggle to conceal as far as possible the volume of expected production, and to conceal the better methods in order that prices may not be influenced against this or that particular interest or product.

Anti-City Propaganda

In Great Britain, Germany, France, the United States and even in some other countries there is active agitation by reformers, social economists and writers urging the city population to take up farming.

We have agitation by pamphlets, by land exhibits and various propaganda, we have charitable societies, emigration bureaus, railroad companies, and "Improvement Societies," even political parties urging an exodus of labor to the farm lands.

Much of this anti-city propaganda is well meaning advice kindly offered, but generally thoughtless. It might be good advice if the means to the end, or the essential "sinews" of farming were furnished without usurers' interest and profit being demanded for every dollar advanced.

This back-to-the-farm remedy for industrial conditions should be carefully scrutinized.

Land that is valuable costs money and labor. Buildings are necessary, and lumber is high. If, from its remote or inaccessible location, land is cheap, buildings and transportation will be proportionately high.

Nearly half the civilized world are agriculturists, in the wider sense of the term. To farm in competition with more than half the population of the world requires not only intelligence, but experience. The higher the class of farming, the more experience is required.

Very few trades require nearly as wide a variety of ability or as long a time to learn well as does *farming*.

To start farming requires many months' living expenses for the worker and his family. Such an amount is vastly more than any wage-earning population on earth has at its command.

And other factors, even more important than the cost of six or nine months' living, enter into the problem.

The tools of agriculture per working unit are the most expensive tools of any considerable trade or profession. Only the greatest technical arts require as expensive outfits or as much actual staple value invested per capita as does farming. We are not here considering market-gardeners, but even with them the statement in many instances holds true.

In the trades and in manufacturing industries probably two thousand one hundred and eighty dollars per working unit, even in these latter years, is ample capital in the United States for productive purposes. The mechanic's self-owned tools are seldom worth more than one hundred dollars.

Very much more is required in agriculture. Expensive machines, costing as high as two hundred and fifty dollars, can be used only a few days or weeks each year in farming; besides, they are subject to breaks, to decay and, even if well-preserved, become obsolete in a few years. The senility and decay of agricultural productive capital is heavy. A part of such capital—horses, cattle, swine, poultry—is organic and is subject to death from sickness, old age and exposure.

Crops fail and there is no recovery.

Taken as a whole, the working capital of from three thousand to five thousand dollars per family is required for a farming venture in the United

States. When less is invested the venture is hazardous, and the result when not disastrous is discouragingly small.

Who is to supply this capital to a working city population moving to the farm? Who is to supply the food for the family of the inexperienced farmer? Is the landlord to supply it? Or is the money-lender?

In the event of capital-supply from either of these, a non-productive unit will then receive the benefit of a productive unit's energy; such mortgaging of his future means poverty and continued jeopardy for the struggling farmer.

There is another vital defect—an element of defeat—that enters into this proposition under competitive life.

It lies in the relation between supply and demand. To increase agriculture by any process necessitates increased and extended markets for the raw materials of the farm which are sold at wholesale, less transportation. Turning the city population to the farm reduces the market and, at the same time, increases the supply.

As elsewhere stated, the farmer sells everything at wholesale in the lowest priced market, and buys everything at retail in the highest priced market, paying the transportation and tariff. He must raise, as half of the population, more than six times as much as what he consumes of his product, in order that he may buy back one-quarter (in value) of the different products of the other half of the world.

A deficiency in the production of anything other than farm products in one part of the world is usually supplied by a similar kind of production from

some other country. Like must be substituted for like. Here, again, the farmer is at disadvantage. Every product of the farm has a substitute. The farmer cannot expect to receive a relatively higher price for a product because of the productive failure of it somewhere else in the world. Wheat has a substitute in rice and corn, an alternative; even cotton and wool "bear" each other in the world's markets.

Until some form of commercial equity and social equalization is established, it may be expected that the people who can do so will more and more intensely drift to the cities, even though they can manage there to eke out only a hand-to-mouth existence. This will keep wages down to the necessities of life; or if, by organized efforts, they temporarily raise wages, why, that, too, will be at the expense of the farmer.

Fundamental Changes Required

As long as the struggle under present conditions continues, trade unions and farmers, alike, will in self-defense be compelled to search for means to protect their interests.

This means of protection will take the form of non-official, fragmentary associations. These will be more or less in competition with each other, and never complete enough or powerful enough to gain very much for themselves against the highly organized incorporated institutions opposed to them.

Any one following this process out rationally will be compelled to reach these conclusions.

The corporations employ the highest type of organizing commercial and legal skill. They have in-

tense organizations working with other intense organizations. Competition is set aside by mutual agreement. Under the present laws of ownership, statutory laws cannot reach these agreements or prevent their being made.

The farmer's organizations and the trade unions, will be mulcted and trimmed, dispossessed and depressed by the corporations and financiers, until these great majorities—potential rulers of government—discover the fact that false laws of ownership and of government cannot remedy evils of their own creation; until they discover that even counter-organized selfishness, simply because it is organized, cannot bring justice; until they discover that the remedy essential is functional government and natural laws of ownership which compel an equitable distribution of wealth and opportunity.

XII

DEPARTMENT OF ARTS

THE LAW OF PERCEPTION—ARISING FROM THE MENTAL FUNCTION OF PERCEPTION.

The laws of normal sight organically compel the perception of the form, color and number of objects, and create the consciousness of distance and of motion. Sight is the sole sense of perspective.

The variety of the capabilities of the sense of sight to give pleasure, to direct creative utility, and constantly to stimulate the higher organs in the circuit of mentality, and its capacity in giving spiritual culture and refinement give this function the right to a wide culture and satisfaction. Its function is the foundation of a large number of the arts, crafts and sciences.

The faculties of the function of Perception are Form, Color and Number.

The Sciences of Observation arise from Form.

Officer: The *Designer* (masculine).

Branches of Knowledge: architecture, design, sculpture.

The Color and Graphic Arts arise from Color.

Officer: The *Costumer* (feminine).

Branches of Knowledge: drawing, painting, costumes.

The Mathematical Arts and Sciences arise from Number.

Officer: The *Surveyor* (masculine).

Branches of Knowledge: geography, surveys, mathematics.

The Designer

The *Designer* is the officer of the Sciences of Observation.

He will represent the faculty of Form in all of the official ranks.

It will be his vocation to plan all the various architectural structures required by society. In the construction of the mechanical and other industrial plants, as well as in the homes of the members of his territorial division, he will work for utility and beauty. He will study methods of construction, and will seek building materials that give the greatest value per energy unit in original cost.

Wherever it is feasible, he will gradually introduce natural, or living, lines—those found in organic structures—into the structural lines of public and home buildings, and of cities and of farms. Most of the lines used today, the straight, angled and circular lines, are dead lines—fit symbols of the harsh, competitive and destroying industrial life of today.

He will consult the *Sanatist* on matters relating to the preservation of health, as drainage and disposal of water, heating, lighting and ventilating.

He will work with the *Symbolist*, the *Costumer* and the *Artizan* in their related vocational elements of structure and ornamentation.

Realizing that the esthetic value of the world's masterpieces of sculpture is in their lines—form—

and theme, not in their material or their cost of production, he will have many of these ennobling figures reproduced in such numbers and at such moderate expense that the people of every community, instead of only a privileged few, can have the educational benefit and the artistic enjoyment of these expressions of the great geniuses of the world.

The Costumer

The *Costumer* is the officer of the Color and Graphic Arts.

She will represent the faculty of Color in all of the social departments.

She will teach the perception of the harmony, beauty and esthetics of color; she will direct their utility, purposes and benefits in ornament and in raiment. She will utilize scientific knowledge of light—its contrasts, pairs and triads, and its complementary powers—to give comfort and pleasure in decoration. She will study the utility of light, taking into consideration its reflection, refraction, luminosity, dispersion and color values to health, and to the preservation of the eyesight in the home, the store and the factory. She will restrict the use of invisible black, and of abnormal white which nature abhors, and which tires the whole retina by its confusion of colors, thus causing premature old-age eyes.

In raiment she will advocate that the chords and complemental of any desired color be combined with that color, thus insuring a harmonious costume in contrast with the striking, unrelated color effects that prevail in many of the bizarre fashions of to-day. And further: Knowing the scientific fact that

different colors are a matter of reflection and of the blending of the different rates of vibration, she will study color in relation to the predominate mental characteristics of the individual, and in relation to the different vocations—vocations based upon the mentality of man. For illustration, the color maroon which is a very low rate of vibration is sympathetic with the function of Impulsion. Only when costuming is raised to this art-science plane will, in very truth, “the apparel bespeak the man.”

The “fine arts” of drawing and painting have their origin in the dominance of the faculty of Color in conjunction, when at their best, with Form—the sister faculty of Color.

The *Costumer* will promote these “fine arts.” She may teach and may pursue them or they may be chiefly left—as are some of the other specialized arts and sciences left—to specialists.

The Surveyor

The *Surveyor* is the officer of the Mathematical Arts and Sciences.

He will represent the faculty of Number in all of the orders of the Government.

He will direct the instruction in the chief mathematical arts and sciences, and their practical application to daily life. Some of these branches are geodesy and surveying in relation to astronomy and navigation, surveying in the arts of railroad building and irrigation, surveying in farming and draining, in water supply and in forestry.

He will have charge of all matters relating to weights and measures and, also, of the more difficult

problems in quantities and magnitudes—mathematical problems in mechanics, physics and magnetics.

Art not Restricted to the Few

Social Harmonism will not trust, as we now do, to the incidental and indiscriminate culture of the perceptions, nor will it depend upon the haphazard commercial chance of the discovery and display of artistic ability.

It will recognize the people's right to the normal culture and enjoyment of the capabilities of these art faculties, their right to the widest distribution of the products of these faculties that is consistent with the great essentials of life.

It will plan a wide art education for use in the creative vocations, plan to weave the benefits of art into the personal life and culture of every youth, and to make provisions for the perceptive function's normal satisfaction.

By stopping the enormous duplication of similar "cheap" art, now issued largely on a commercial basis, and by devoting all efforts to a better, non-competitive series of works, the whole course of education and of esthetics will be greatly benefitted.

The Friendship of Art and Science

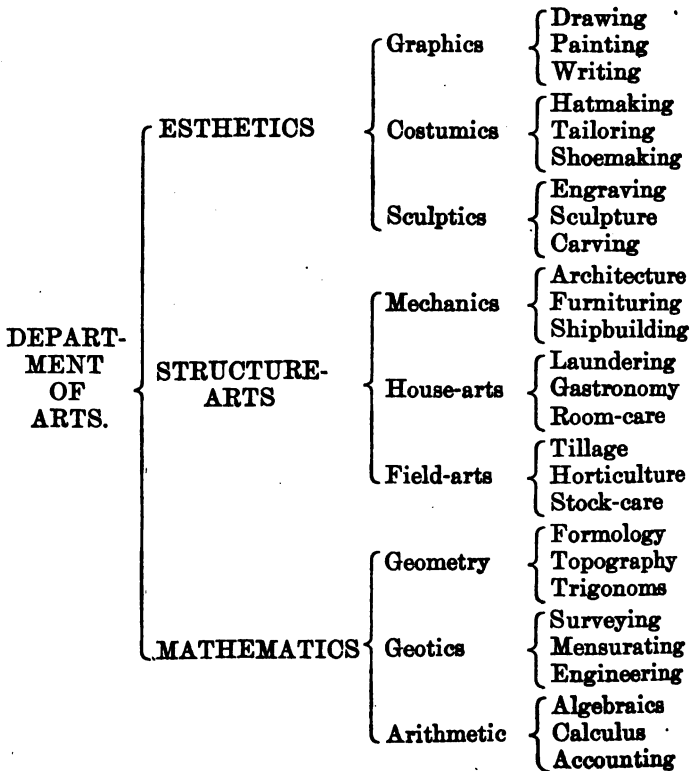
The arts and sciences arising from the function of Perception are the tools by which the greater part of our intellectual and industrial achievements are accomplished.

Some of these arts and sciences are completed, or matured, in the function of Reflection which is a chord of Perception. Thus, verily, do art and science

go hand in hand. Beauty and utility are normal co-ordinates.

Under Social Harmonism the arts travel far with the sciences. The artist will teach the scientist to see with the eyes of the artist, the scientist will teach the artist and the artizan to measure and to count and to predict with the scale of the scientist—each to scan the world with the other for the forms and the spirit of a greater world for both.

FUNCTION OF PERCEPTION:



It is seen by the preceding table that the perceptive arts have very wide application to human needs and happiness.

Art and the Beholder

Art is the composite portrayal of harmony, adaptability and perfection of structure. The higher the organic purpose of a natural object, the greater its beauty.

The perception of beauty is the responsiveness one feels to the adaptability of form and other attributes to the purposes for which an object was created.

Things have the qualities of beauty when their forms echo harmoniously in the mentality.

Lines are lines of structure, only, when they arouse no sense of beauty in the mind. Only art that has its roots in the great realities of life can have the power to sustain itself in the world of thought and feeling. The soul in art, as in devotion, can only reach the heights of life when it has freedom in its search for truth and worth.

Expression in art is, in essence, the ability to compel the observer to see the nature of the action of the object portrayed no less potently than he sees the nature of its forms and colors, the ability to compel the observer to apply or to modify the forms seen so that they echo in the mentality as mental lines that are forms of character, beauty and power.

Ancient Art

The power of the art of China and Japan is the power of the art of action, quieted for the moment into a static position but ready to become formative

in the imagination of the beholder. The art of India is the art of power vested in a conception of super-human moods and means. The art of ancient Egypt was the art of immobile stability and of specific history. It recognized no beauty in virtue, no character in surfaces. This art was in accord with the contours of the ancient Egyptians' low, retreating foreheads—foreheads that revealed the lack of development of the faculties that are the source of amity, idealism, intuition and inspiration. Such mentalities naturally preferred subserviency to culture, and yielded all to the brutal power of the destructive monarchies of their age.

Organic Art

In the fine arts Social Harmonism will seek the idealisms that make the composite more harmonious than are the elements of the individual—Power's Greek Slave is an illustration of such art; it will seek to preserve the transiently beautiful, as Niagara in its natural state, because such transient expressions are a phase of nature's necessity; it will seek to preserve the powerful and historic as the essence of memory—the Pyramids of Egypt are such memory structures. It will seek to generate relations of contours and acts that, together as a vision, they may arouse in the structural forms of the mentality corresponding vibrations of that mentality's own laws, its own organic forces, intents and purposes.

The more sympathetic the contours and the boundaries, the more vivid the mental relationships of the portrayal, the firmer the creative bonds of the visions, the higher is the art.

Art is art only when, like music, it can echo pleasantly in the mentality of the observer. If it transcends the complexity and the emotions of the observer, it ceases to be for him an expression of art or an element of pleasure. Actions are simpler than colors, but colors are simpler than forms; thus, colors appeal more widely to immaturity, while subtle color modulations and complex forms appeal to mental maturity.

In proportion as the comprehension of association advances, as esthetics grow more impersonal, as imagery becomes vital, art will need to reach nearer and nearer to those forms and colors and composition that speak of concord and of perfection of function.

Support and Co-operation Denied

Little has been done in these late centuries, in governmental ways, either to encourage the graphic arts or to provide means for their culture. In earlier centuries artists were frequently commissioned to make great art works, without being trammelled by the personal consideration of the commercial phases of their work. But, in these later commercial centuries, there has been an almost total lack of coördinate art and artistic thought. No wonder the symbolism of our art today harks back to the Greco-Roman age.

In the higher arts, except in accounting and architecture, everything has been left to the success of chance, to individual struggle and to the optional choice of values.

The studies and vocations of the perceptive group of faculties are generally carried on under the sys-

tem of wages or in competition with each other—as in the trades and the professions—or as individual efforts.

Only in the art *trades* has there been the slightest coöperation, except in a few “academy handings,” controlled chiefly by commercial agents. Even in the art trades the associations have been interested in the wage-scale rather than in enlisting governmental support and advocacy or in promoting art and skill.

The Apprentice and Automatic Machine

In Europe the apprentice system still keeps up something of a standard of mechanical education, and young men are still trained in various branches of their trade or art. No effort, however, is made to determine special aptitude.

The apprentice who “fills his papers” has a normal training. If he breaks his apprenticeship, into the army or navy he goes without much ceremony. The powers keep up their military organizations in this way, as well as by regular conscriptions, and by the voluntary joining of young men who are on the verge of failure-distraction.

In America there is small care for apprenticeships nowadays. Each year the artizan and the mechanic are trained more narrowly; moreover, the number so trained is constantly decreasing in proportion to the population.

The new process is to graduate a comparatively few technical institute men. These men design, invent and superintend technical automatic machines, machines being made ever more and more mechanically perfect. It does not require a skilled me-

chanic to run one of these machines, only a dexterous specialist. A "seven dollar a week" man or woman can do the job. Some few occupations requiring mental technique pay fair wages, but the great mass of operatives get from four to ten dollars a week.

Down to this level the mass of American operative wage-earners are certain to come under the present system of capitalism and democracy-by-the-dollar as fast as automatic machinery spreads over one field after another. A rise in the scale of wages will only mean a rise in the cost of living—living of a bearable quality.

Social Harmonism will continue the improvement in automatic machinery, but such machinery will be unrestricted by patents or by profits. It will be operated by adults, well-fitted for their work, who will receive compensation gaged by their production. We say that the work will be done by adults. It is exactly in the fact of automatic activity and operative repetition that the chief detriment to the health and to the education of youth is found. The mental and physical stunting process is not due to the fact of the productive work done by youth, but to the facts of automatism, repetition and drudgery.

Intensive Pleasure in Work

The artist and mechanic under Social Harmonism will find it possible to invest their work with new and fuller interests than ever before in the history of mankind. They will seek more fully to design and to work for the pleasure and the culture of others, because this pleasure will be fully blended with their own. Being secure by the test of merit,

they will see farther into the future, into the fields of beauty, into the regions of use and into the atmosphere of spirituality. Perhaps the new art may find more than scenic fields in the regions of geology, the microscope may add new visions to art as it has to science, and in the mental mechanism there may play the newer forms of cosmic symbolisms and idealization.

Numbers in Harmony and Utility

The art of mathematics is the art of conveying by symbols to the mentality the ratios of certain things to other things, like or unlike.

Harmonic education will include not only the study and culture of the harmony of numbers and quantities and of organic proportions, but, also, of aliquot parts of the mental and spiritual life—as three faculties in each function, and four functions in the intellect, affection and volition, each—that are the spiritual homologues of the laws of multiple proportions in the physical world.

In every analysis of natural objects, in every grouping of natural causes, powers, effects and completed results the prime factors of *twelve*, and not of ten, are the dominants. These numbers, or the fractional parts of twelve, *i.e.*, $1/2$, $1/3$, $1/4$, $1/6$, are the definite numbers of nature.

Rhythm and Number

Rhythm without harmonic numbers is quite impossible. Harmonic numbers are the numbers of periodicity of action and of place.

The decimal (10) system—fingers and thumbs counting—is of barbaric, uncultured origin. The

thoughtlessness with which intelligent peoples and nations hold to that *system of progression* (because of its supposed absolute periodicity, imagining it to be the only possible period radix) is an example of conservatism perpetuating an abnormally false, and mentally expensive, method.

The really great Brahmin invention, about 3002 B. C. as their astronomical tables prove, was the giving to the places of numbers progressive values. The great error of the Brahmins was in making the values of the places ten.

The practical world has fought *blindly* at every step that old Brahmin dictum, ten—the wasteful, unnatural deca carried by the Arabs into Europe.

The metric system, based upon its borrowed one-idea, was irrationally pushed into use. Europe should have repudiated it, and should have replaced the period ten by the period twelve.

The twelve units, or the dozen, period is the period of the greatest utility and economy of effort.

Every mechanic who deals with *things*, with their division and multiplication, with their measurement, plan and making, knows—if he thinks at all about it—that the major divisions of his problems and of his work are the three dominants, $1/2$, $1/3$ and $1/4$. He knows—his measuring rule tells him—that twelve has these dominants without a mixed number, as aliquot parts, and that there are, in addition to these, the minor $2/3$ and $3/4$ and the tertiary sixths.

Indefinitely, from the first period upward, he can get mechanically, as well as mentally and symbolically, the common fractions and divisions without remainders. The chief aliquot parts that lie at the basis of all his work are $1/6$, $1/4$, $1/3$ — $2/6$, $1/2$ — $3/6$,

$2/3$ — $4/6$ — $6/9$, $3/4$ — $6/8$, $5/6$ and the twelfths. With twelve as the radix an interminate fraction would seldom occur in practical transactions.

When the mechanic takes up the aboriginal "fingers and thumbs" system, or his scale and radix of ten, only one major division ($1/2$) appears and, necessarily, the seldom used tertiary fifths. The second major division ($1/4$) gives $2\ 1/2$, a mixed number; the third major division ($1/3$) must be expressed by an indeterminate symbol; fifths give no balances or angles of practical use. With this decimal radix it is hardly possible to avoid interminate fractions and exhaustive mental equations.

The mathematicians might have invented two more numerical symbols, having any convenient form and name, as dec (Δ), qua (ω), and might have made the cipher (o) the dozen (doz).

These would have taken the places of the ten, eleven and twelve quantity numbers, and would have made the second place of the period doz, instead of ten. Thirteen would have been dozone, twenty-two would have been dozdec, twenty-three would have been dozqua and twenty-four, closing the period twenty, would have been twodoz.

But because the decimal system is in use, a new system with twelve as its radix will need a new set of symbols or a sign to indicate the change in number values, until the change is fully made and accepted from the radix ten to the radix twelve.

When he realizes that he pays the penalty in effort and energy for the use of the clumsy radix, man must demand a change from the decimal radix ten to the period radix twelve.

XIII

DEPARTMENT OF LETTERS

THE LAW OF MEMORY—ARISING FROM THE MENTAL FUNCTION OF RETENTION.

The Law of Memory is the biological fact resulting in substance changes which determine the recurrent paths of memory energy. This recurrent memory energy is subject to the vital laws of association and of contrast—polarity—in orderly processes of thought, feeling and purpose. The Law of Memory is a fact of all vital structures.

Memory creates successions of conscious actions and relations between spiritual objects and the cycles of their acts.

Language is the chief memory symbol; it should be as simple in signs and sounds as is consistent with clearness and certainty.

The faculties of the function of Retention are Attention, Memory and Language.

The Arts of Physical Memory arise from Attention.

Officer: The *Curatress* (feminine).

Branches of Knowledge: museums, libraries, exhibitions.

The Arts of Publication arise from Memory.

Officer: The *Recorder* (masculine).

Branches of Knowledge: records, history, literature.

The Arts of Expression arise from Language.

Officer: The *Herald* (feminine).

Branches of Knowledge: speech, music, histrionics.

The Curatress

The *Curatress* is the officer of the Arts of Physical Memory.

She will represent the faculty of Attention in all of the official ranks.

She will have the supervision of the Museums of Art and Natural History, and of the more permanent objects of Industrial Exhibitions.

She will have charge of the preservation of the works on social laws and on the sciences. From the great mass of general information and knowledge other than these branches, she will select and preserve that which is of permanent interest and value.

She will be alert for all objects of value to mental and industrial attainment. The museums and exhibits under her care will enable her to assist the *Conductor* and the *Wardess* in their educational work, by stimulating the interest of students in the arts of observation and in natural history.

The Recorder

The *Recorder* is the officer of the Arts of Publication.

He will represent the faculty of Memory in all of the official ranks.

He will render a two-fold memory-service to the members of his social unit. First, he will have the supervision of the physical publication, or issuance, of the newspapers, periodicals, books, music,

lithographing and all other printing of his territorial division; second, he will be the computing agent for that division.

He will keep the records of the laws of society except such as are of historical value rather than of immediate use; those he will turn over to the *Curatress*.

His records will be an index to all of the various classes and kinds of work performed in his territorial division, and of the results of such work, just as the specific recollection faculty, Memory, is an index to the individual's whole mentality.

By a system of public accounting the *Recorder* will keep the records of energy value, of partial and of complete production, of consumption, of necessities, of surplus and of waste; these records will be used as the basis for annual adjustment of the productive relations of the different sections of the country and of the wealth reserve. These records will furnish the basis of projective and of productive demands, and the basis of systematic provision for supplying them.

The local *Recorder* will keep the records and accounts of the transactions of the local body, as a social body. He will keep the records of its individual members—their ratios of work, of production, and of various accomplishments which are of value to the local body, or group. These accounts will be in debit and credit time or labor units, based upon the ratios of production and of values established by the state and national *Recorders*.

He will mass these records in general statements for the use of the officers of wider jurisdictions and

the officers of the various Departments of his local body.

The town, county and state *Recorders*, as all other officers of these bodies, will use their abilities and efforts to maintain harmonious relations between the various territorial units, as units, but they may not interfere with lesser local bodies except in case of illegal acts that directly affect some other social unit.

Honorary records of personal actions of an especially commendatory nature will also be kept.

All records will be open to the adult members of the social unit represented by any *Recorder*, and will be subject to correction or to adjudication by the officers of the Departments of Culture, of Labor and of Wealth.

The Herald

The *Herald* is the officer of the Arts of Expression.

She will represent the faculty of Language in all of the official ranks.

She will have supervision of the teaching of the various branches of the musical arts and the arts of verbal expression. She will have general supervision of the histrionic arts—the training of actors and the production of plays—of lecture and lyceum entertainments, of all musical productions and organizations, as operas, concerts, orchestras, bands, choirs, and all individual or group entertainers.

Operas, theatres and concerts will be sources of occupation for the individual performers, but will not be forms of private or public commercial enterprise. On the contrary they will be a part of the

government's providence for the people—for all who are willing to pay the pro rata cost of the production for the enjoyment received. No individual will be taxed for the enjoyment or entertainment of another adult individual, and no one will be excluded from the best forms of recreative enjoyment because of exorbitant admission fees.

It will be a part of the *Herald's* work to stimulate and to encourage a wide culture and exercise of taste in all of the arts of verbal and instrumental expression and interpretation. She will also act as Counsel of Selection of the idealistic and imaginative forms of literature to be published—published by the government for the people at the nominal actual cost of publication.

The *Herald's* work will be closely associated with that of the *Patroness* and the *Urbanist*.

Music Forwarded

The music arts, based upon the laws of tone harmony, succession and concord, have apparently reached an advanced degree of perfection. Much will yet be done in elaborating and understanding the laws governing the production of the voice and its artistic use, and in the expression of music by instrumentation and notation.

Financial insecurity and the wolf-struggle for bare existence with hundreds of thousands of people have greatly limited the development of musical capacity and expression. The equitable industrial conditions of Social Harmonism will admit of a greatly extended range of enjoyments from these arts.

Impediments to Knowledge

Language which has been greatly extended, compounded and segmentally defined still carries its crude and unscientific forms, its ambiguous aboriginal roots. In all grammars of present languages the memory is compelled to retain endless exceptions, qualifications and provisions of forms and rules.

The grammar of a normal and scientific language should be mastered in twelve lessons of one hour's length each. The effort to master the grammar of anyone of the present languages is practically a waste of two years of study; even a moderate knowledge of one of them, as obtained in a common school course, requires approximately three hundred and forty hours of study. This means a great loss of general culture to a large proportion of mankind, and a loss of effort to all. Our clumsy grammars and the mystifying terminology of our languages make the mastery of correct verbal expression more difficult than is any other branch of knowledge.

Language and Ideas

In its simplest form language is much more than a means of communication and expression. It is the mental index, the *mental* symbol-code of thought and of fact-memory. Gathering and recording knowledge in the brain is its great natural value.

One language is as much more valuable than another as it is superior to that other in its relations of memory, of suggestion and correlation of ideas by units, symbols and sounds.

The relationships of ideas are remembered in proportion to the relationships that exist in the forms

and sounds of the symbols of objects to which the ideas belong. Complexity of either sounds or symbols adds to the difficulties in the mastery of ideas, and is largely accountable for the great lack of clear, accurate thinking among intelligent people.

Truth is in things, and cannot be taken from them; hence, all thinking that results in judgment is related to things, to their actions and to their attributes.

Some thinkers have said that there should be a likeness between the word-symbol and the object or idea or action or attribute that it symbolizes. This is impossible and unnecessary. Impossible, because of the few elements of which sound-symbols are composed; if it were possible, any one should be able to read at sight, practically, the Chinese language, which is the most elaborate picture, or iconographic, language in existence.

Logical Language Construction

A great language must conform to the natural laws of the voice, to the natural laws of thought, and to the natural laws of expression. And more: *It must conform to the successions of analysis, to the necessities of synthesis, and to the evolution of ideas.* Root words must disappear where words are analytically some distance from the root. All that can be demanded is rational verbal structure, and the retention of stem words in the extension of each series, that is, word-symbols in form and in sound should carry their class, order, genus and family relationship only so far as to avoid confusion and waste of energy in thought and in expression.

We cannot form a new language that will have

any elements of order or system from either the roots or the words of common European languages. These languages are, themselves, all tangled masses of verbal growth, as all great linguists know. All attempts to invent a universal language have consisted of disjointed selections from words of modern languages. Syllables have been cut from the ends of words and meaningless contractions have been made; these unrecognizable fragments have been put together in an effort to make a language which should be clear on first reading to anyone who understood one of the original languages from which it was made. Only an abortive, impracticable mixture could result.

An irregular, disorderly, unsympathetic and vocally ugly mixture of syllables and words of existing languages cannot be reformed into an orderly, clearly framed, easily learned and competent language; nor can it eliminate the voice-racking, memory-defeating defects of the present languages.

Words, or symbols, should accord with each other in a practical degree in the relations of objects, attributes, actions and their contrasts, of objects to *related* objects, of attributes to *related* attributes, and of actions and properties to *related* actions and properties.

These symbols of related objects or attributes should be of the greatest possible nearness to each other, consistent with clearness and exactness of expression. Syllable stems should be carried as many steps as clearness of idea will admit.

A tabular analysis of knowledge, that is, a critical classification of words defining or naming the *ob-*

jects of the universe, their *motions, properties* and *terms of expression* is absolutely necessary to the structure of a new language.

So far as we are aware, the author of *Vesona*, Alesha Sivartha, was the first to comprehend these absolutely necessary elements of a new language that shall be competent to the needs of all mankind. He is the only technician who has applied fundamental laws to the structure of language. He did this as early as 1872.

Vesona is based upon a tabulated, synthetic arrangement of fundamental nouns which are the equivalent in *Vesona* to four times as many English words. (The nouns are the basis of the verbs, adverbs and adjectives which are formed by regular prefixes and postfixes). In these tables are wrought out the basis of a philosophy of knowledge having orderly arrangement and relations, and having provision for the orderly extension of the language to one million words.

Some of the reasons why *Vesona* should supplant all other languages are given by its author as follows:

1. *Vesona* is the first universal language worked

Vesona ars zën aloz älderu veso arsena
out on plans endorsed by Max Muller, Wm. von
od fosoz ũrstena öf Max Muller, Wm. von
Humboldt, Prof. Sayce and other great linguists.
Humboldt, Vastor Sayce änt ũnt äldäs vesmoz.

2. Its grammar is simple, regular and complete.

ũmīs vēs ars sāfena, älfāsa änt älzön.
It gives 30 inflections to be learned in place of 645
ũm arsä 30 vètaz arvasta èt fār äf 645

7. *Vesona* is the only language in which all the
Vesona ars zĕn ăloz vesa ĕt zev zo zĕn
 known natural laws of evolution have worked
 ălnos fitoz ăf sera sarsena
 without hindrance in every part of its growth and
 ălsărt stăse ĕt ănzo zö ăf zītīs arsi ănt
 structure, and hence is less artificial and more
 fesa ănt sīv ars ūlzăt ălvesera ănt ĕl-
 natural than any other.
 fito sīt zăte ūnt.

The people of the world have a right to the language of the sciences, without going to the enormous effort of learning a duplicate series of terms for use in their daily life. In learning *Vesona* from its tables a vast mass of knowledge is put before the student in orderly relations. This can only be brought about where the whole language is built upon the nouns of the language, and where the verbs, adjectives and adverbs are directly apparent in the language by uniform syllabic symbols.

XIV

DEPARTMENT OF CULTURE

THE LAW OF PROGRESS—ARISING FROM THE MENTAL FUNCTION OF RECEPTION.

From this Law arises the necessity for greater harmony in complex mental and physical structures than can be obtained in less complex ones, and the necessity for greater constancy of happiness than can result from the action of the organically low faculties of the mentality. To secure such harmony and happiness members of society must have vocations which shall be fitted to their individual capabilities and characteristics, vocations which shall give them satisfying self-expression.

This function creates the pleasure of reciprocity, the desire for progress, the sensibility to elegance and the aspirations of intellectual associations; it stimulates urbanity, hospitality and other ennobling humanities.

The faculties of the function of Reception are Amity, Reform and Urbanity.

The Art of Vocational Direction arises from Amity.

Officer: The *Receptor* (masculine).

Branches of Knowledge: mentality, fraternity, vocations.

The Arts of Progress arises from Reform.

Officer: The *Culturist* (feminine).

Branches of Knowledge: initiative, discoveries, improvements.

The Arts of Sociability arise from Urbanity.

Officer: The *Urbanist* (feminine).

Branches of Knowledge: sociality, bodily training and expression.

The Receptor

The *Receptor* is the officer of the Art of Vocational Direction.

He will represent the faculty of Amity in all of the orders of the government.

The Art of Vocational Direction includes the placing of the members of any territorial division in vocations, labors and relationships most sympathetic with their dominant abilities. Where an art or trade or vocation already has in it sufficient members in a given town or county, the *Receptor* will endeavor to find for the other members of that calling an agreeable opportunity in another place or in a congenial occupation of a different nature that shall temporarily satisfy the needs of the members of society to which the unemployed member belongs.

The *Receptor* will be an expert in the science of Descriptive Mentality. By this science he will be able to judge the active and latent mental powers of an individual, thus finding a true basis for Vocational Direction and the choice of congenial occupation. It being an advantage to society that all members shall have a useful and congenial occupation, as little as possible will be left to chance in each person's choice or determination, and as much opportunity as possible will be given for making the best choice.

Social Harmonism will proceed on the theory that if one is disabled and cannot work, it will protect him; if one is able and does work, it will compensate him; if one is able and will not be useful, it will not support him. Such non-doing will be conceded as his right, but he will get nothing in return for nothing rendered.

From the cripple to the philosopher all persons will have an opportunity to work. Few are there who cannot be useful to society when usefulness is a question of the needs of life, instead of one of human exploitation for competitive profit.

The Culturist

The *Culturist* is the officer of the Arts of Progress.

She will represent the faculty of Reform in all of the orders of the government.

She will teach, as fundamental laws, that human progress is a product of good action, that the highest attainments in life are those that result in the advancement of mankind, that man's conception of truth and of enjoyment are enhanced by his knowledge of natural laws, by the purity of his intention and by the consciousness of his rectitude.

It will be the duty of the *Culturist* to accept any proposal for a new law, provided such proposal is endorsed by not less than twelve per cent. of the territorial electorate involved.

The *Culturist* will act as chairman of a Board of Inquiry composed of the *Justice*, the *Scientist*, the *Minister* and the *Electress* to examine the merits and demerits of any modification of existing laws or of any new law. A committee representing the petitioners for the new law will be asked fully to set forth

the claimed advantages of the change proposed, and any one opposed to its enactment will be heard.

The *Culturist* will have published in the official organ of the territory involved the text of the proposed law together with the deliberations of the Board of Inquiry, including all the testimony presented. This publication will insure two safe-guards: It will prevent any party in power from excluding from the public the opinions of one-twelfth minority of the electorate, and it will promote stability of government by preventing an emotional or unconsidered use of the referendum.

Discoveries may be made in any Department of the government, but the *Culturist* is the officer who will *promote* the utilitarian application of all discoveries. When doubtful of her own judgment regarding the value of any claimed discovery, she can appeal to the technician of the particular Department to which the discovery relates or to other *Culturists* in the larger territorial divisions.

In many important matters the town, county, state and national assemblies will take action on the recommendation of their respective Department officers.

It must be kept in mind that, under Social Harmonism, a general benefit to one community will be of relative benefit to every other community. Communications and consultations on advantages to be gained by processes, laws, methods and discoveries will occupy much of the *Culturist's* time and attention in each of the territorial divisions.

No one can estimate, in this severely commercial world of ours, the energy-value, enjoyment and other benefits that are lost to us through the non-recognition of new discoveries. Many discoverers and in-

ventors conceal or restrict, wherever it is possible to do so, valuable processes and inventions in order to make commercial use of such secrecy. They feel urged to such resources because of the precariousness of their income. A different mental attitude will prevail with discoverers and inventors when an order of government exists where each individual shall derive benefit from the mass of accomplishment, and where the compensation for discovery shall come from the discovery itself, not from the profits on its limited use.

In the group, town, county or in thinly populated districts the *Culturist*, like all other officers, may take part in any needed vocation when her own official duties are not extensive enough to occupy all of her time.

The Urbanist

The *Urbanist* is the officer of the Arts of Sociability.

She will represent the faculty of Urbanity in all of the orders of the government.

She will be the promoter of real Social Democracy—a social idealism as yet but little practiced in civil life. Her Department will emphasize the *utility* of congeniality and of kindness in all the relations of life.

The different *Urbanists* will establish and will have charge of Social Centers in their respective territorial divisions, thus supplying one of the greatest needs of our city, as well as of our country, life. To be alone, socially unrelated, in a great city, as are thousands of people under our present civilism, is a living tragedy. Drink, debauchery, insanity, suicide

are natural products of such an unnatural social condition.

People can frequent these centers of social reciprocity with the same liberty as they walk the streets, with as much at-home-ness as if they were members of a big, companionable household. The self-consciousness and the restraints that afflict the timid and the depressed will be minimized in the genial atmosphere that will pervade these "get-together" and "know-each-other" Social Centers.

As all of the members of society will be practically on the same financial basis, the artificial barriers of "sets", the "four hundred", "financial derelicts", the "common people", "the rich and the poor", will not exist, therefore, Social Democracy will be easily possible.

It will be a part of the governmental duty of the *Urbanist* and her corps of associates to bring persons of similar tastes and aims together, and to see that everyone is made to feel not only welcome in the Social Centers, but made to feel that his or her presence is desired, that he or she is needed. People without ties will be led to create them through their social contribution to others. All must be made to feel that everyone is an essential part of the great scheme of human happiness.

The *Urbanist* and her associates will not be in any sense entertainers. They will be social promoters. Their work will be an affair of state and will be thoroughly organized.

Dancing, public games and sports, gymnastics, athletics and feats of physical prowess will be under this Department. In her work the *Urbanist* will have associated with her in every territorial division

a man who will personally take charge of the athletics and the heavier forms of exercise.

As these recreative pastimes will be heartily encouraged and governmentally sanctioned, and as every one can easily have free time to devote to these invigorating forms of enjoyment, very many more people, adults and the young, may be expected to take active participation in them than do today. All recreative pastimes will be non-commercial.

Self-Benefiting Efficiency

It is evident from the duties of the three faculty officers, the *Receptor*, the *Culturist*, the *Urbanist*, that the function of the Department of Culture is to stimulate thought, desire and purpose toward harmonious life and government, to discover the widest elements of congeniality and of good action, to teach and to direct the personalities best fitted for the different places in the civil plan, and to encourage self-growth and self-choice in the onward moving changes in industrial and social life.

This teaching of adaptation and efficiency in life's work is not much akin to the commercial efficiency doctrines of today, doctrines cleverly hidden under the guise of "getting up in the world" in order to make the one-third paid workers speed themselves and everyone else to the limit of their endurance for the gracious benefit of a property employer. This teaching is, rather, to find the natural place of the individual in life, and the true worth of his work.

Morals Are Acts—Not Theory.

The essentials of morality have almost universally been classed as arising from the religious ele-

ments of man's nature. This is a mistake. The formative characteristics of morality and its frequent abstract dependence upon statistics, upon the sciences and the practical facts of life, dependence upon specific thought and device should be proof to any student that the tenets of morality are the products of Reflection and Culture. These tenets must be put into execution through the agency of the dynamic will before we have morality *per se*.

Morals are often imitated, professed and sentimentalized where they are not practiced. At best all this is self-hypnosis. Morals cannot exist where they are not practiced. They are not negations, like criminal laws; they are positives, like natural laws.

The precepts of morality have been taught for thousands of years among intelligent people of nearly all nations. Failure to practice these precepts is the chief cause of the tragedy of poverty. The travesties of morals and of normal law hurl misery into nearly every honest man's life.

Unless provision is made for the use of any faculty, it cannot act in an individual's life. Likewise, in social or civil life, all faculties must have opportunity for expression. These higher organs of mentality must make provision for their own activity and use in the structure of government; their opposing lower organs will surely never do so.

Cheating Oneself

It is a wrong mental attitude toward life that asserts the necessity of pain, misery and want in order to purify the spirit. It would be a reversal of law if environment and personal conditions that inevitably depress the mental and nervous energies were a

food for the higher faculties of one's being. As well say that the mathematician subtracts something from a given sum in order to obtain a larger amount.

It is an equally wrong mental attitude to hold that unresisting submission to injustice is a virtue. To accept in a thankful spirit a miserable pittance just a little above the starvation line for valuable productive labor rendered, is far from being evidence of goodness. To suffer want and injustice without attempting urgently to discover the right means of relief—the just and unselfish means of good government for one's self and for others—is cowardice which results in evil. All such economic sufferers are enemies to progress. "Those who are not for us are against us," is here tragically true.

The Cap-Stone of the Intellect

So far as experience or insight into spiritual desires and attainments of mankind have shown us, there seems to be no higher or purer intellectual realm than the energies of the function of Reception. Its faculties are the organs of intellectual attraction. They search for progress as the faculties of Science search for law.

The wide social unrest of these latter years has grown out of this group of faculties much more directly than it has out of the economic, or wealth, group; more, even, than from any sense of justice, in itself. These faculties, preeminent in quality, are steadily becoming more powerful. Blended with the more formal and individual faculties belonging to Science on the one side, and with the more unitive and social faculties belonging to Religion on the other side, they will cause a widespread demand for

marked advantages for the mass of mankind. Not only will they cause this demand, but they will soon have sufficient power to neutralize and to modify and to harmonize the harsher forces of the lower back head at the other end of our "long line of the brain." Acting as polarities in legislative bodies, as well as in the brains of individuals, they will sustain the normal and higher social energies in harmonious relationship with the lower—in harmony with the energies of faculties that, unharmonized, have hitherto brought such misery to the human race.

Acting as constant forces and tangible bodies in the sphere of government, the officers of Reception, Reflection and Religion, supported by Rulership, will make injustice almost impossible. The forces of these three functions are such that when they become largely operative they will enable everyone to perceive that the ultimate happiness of each one can only be found in the general happiness of the whole.

Culture, friendship, just pride, exacting integrity and controlled appetite are manifestation of essential needs and laws, but these require their corollary of conditions. Culture attracts to like culture, friendship gains friendship by stimulating its own kind of desire, just pride thrusts aside temptations to excess, and integrity buoys an individual to do his share of the world's work.

The evident intention of the whole character of a man may be said to depend upon the strength, quality, receptivity and stimulating power of the Culture faculties. These faculties influence his acts where his affections rest, they shape his morals and, in fact, penetrate the whole realm of his activities and interests. They may not enable him to take a city,

but they can enable him to conquer himself; through their exercise he can hold a harsh temper in leash, let go bigotry, destroy selfishness and cultivate altruism.

The Evident Trend

When these high social faculties become dominant in man's nature he will naturally be a promoter of justice—the only true basis of human intercourse. So far there has not been manifested in men a marked desire or purpose to *give justice* in the characteristic modes of action of the Culture faculties. There has been, instead, an intense activity expressive of desire to *receive justice*; in the more enduring form of association the concepts of fraternity have been the dominant key of such activity. The effort has been more like an inexpensive method of converting somebody else to a disposition to do right, instead of a self-endeavor to make a civil organism that shall render justice to all. But there is evident today a powerful under-current of spiritual forces from these high Culture faculties. The thought and desire of many people are becoming strongly humanitarian and harmonic; no work, however, has before set forth a definite plan of government whose declaration is for industrial freedom and social justice—harmonious life for all.

XV

DEPARTMENT OF MARRIAGE

THE LAW OF SEXALITY—ARISING FROM THE MENTAL FUNCTION OF SEXATION.

The mental function of Sexation is the central factor in the realm of all life and of the whole social structure. Its forces are the origin of the home, the family and the race. Around this mental function cluster all the other mental functions; for it all other functions should exert their widest activities and relations.

In order normally to obey the Law of Sexality the sex relations should be governed by a cultured knowledge of the rights of personality. "These relations necessitate dual work and offices in the government for the sexes, and necessitate that marriage be based on love and adaptation."

The faculties of the function of Sexation are Devotion, Fidelity and Sensuousness.

The Sciences of Heredity arise from Devotion.

Officer: The *Bionomist* (masculine).

Branches of Knowledge: eugenics—human, animal, plant.

The Sciences of Sex arise from Fidelity.

Officer: The *Matron* (feminine).

Branches of Knowledge: biology, euthenics, social welfare.

The Arts of Household Decoration arise from Sensuousness.

Officer: The *Servitress* (feminine).

Branches of Knowledge: furnishings, decorations, serving.

The Bionomist

The *Bionomist* is the officer of the Sciences of Heredity.

He will represent the faculty of Devotion in all of the different social orders.

He will teach the mental and physical requirements and preparations for normal parenity. By the aid of scientific investigations and research he will demonstrate that the good of the generations yet to be demands devotion and *right living* of the men and women of today. The imperativeness of the demand lies in the fundamental law of eugenics, namely, that dominant characteristics are inherited as characteristics, not as averages of the parents' natures, that some dominant characteristics appear as dominants or as recessives in one generation, while others appear as dominants or as recessives in succeeding generations, and that ancestral dominants of the third and even the fourth generation are as liable to appear as are the dominants of immediate parents.

He will teach that the laws of eugenics are immediately applicable to plant and to animal life where a generation is a year or, at most, a few years, but that the chief controllable factors in the life of an immediate generation of human beings rest in environment and culture, i. e., in euthenics.

He will have records of every man and woman, of every boy and girl in his territorial division who

are abnormal or otherwise unfit for parenity, and will have enforced rigid statutory restrictions prohibiting such from having progeny.

The *Bionomist* will be the governmental experimenter in animal and plant eugenics. By scientific selection and crossing he will, wherever it is possible, breed finer species in the different forms of life that contribute to the well-being and the pleasures of man.

His researches will include the laws of fecundity. He will aim to develop to their highest perfection the useful grains, fruits, vegetables and medicinal herbs. He will pay particular attention to the selection and the care of garden and field seeds, and to the preservation, budding, rebudding and grafting of fruits, and to the methods of protecting fruits and grains from climatic and other adverse conditions.

The *Bionomist* will be closely associated with the *Matron*, the *Watchman* and the *Scientist*.

The Matron

The *Matron* is the officer of the Science of Sex.

She will represent the faculty of Fidelity in all of the different social orders.

She will teach euthenics, "the science and art of improving the human race by securing the best external influences and environmental conditions for the physical, mental and moral development of the individual, and for the maintenance of his health and vigor."* In this social welfare work she will be closely associated with the *Sanatist*, the *Urbanist* and the *Patroness*.

She will teach the young sex hygiene, and the

* New Standard Dictionary.

forms and laws of biology of the plant, animal and human kingdoms.

Knowing that the mutual attraction of the sexes arises from the affections, quite independent of the will and usually quite independent of the intellect, and knowing that it is not in the province of statutory laws to contravene this mutual attraction, except in the "dangerously unfit", the *Matron* will naturally endeavor to bring about desired eugenic results by euthenic and other educational means. Said Victor Hugo, "If you desire a great nation, educate its grandmothers."

The *Matron* will teach the right of the married woman to inviolable bodily courtesy, the natural rights of maternity, the duty a man owes his own future, his own organism—mental and physical—to protect it from the degenerating effect of excess of sex expression.

She will teach that the elevation of the race can only be advanced by perfecting the individual's social consciousness, and that self-reverence, integrity and fidelity in all sex relations are primary factors toward the highest human product.

The Servitress

The *Servitress* is the officer of the arts of Household Decoration.

She will represent the faculty of Sensuousness in all of the different social orders.

She will teach that the esthetic gratification of the so-called physical senses is not only a source of refinement and happiness, but also a potent factor of human advancement. It will be her governmental duty to promote ways and means for making the sur-

rounding conditions of daily life—home environment—genial, attractive and sensuously satisfying. She will work and vote for the enhancement of the home. She will lead men and women gradually to develop and to express individual, instead of conventional or haphazard, taste in their home surroundings.

As the *Receptor*, through a knowledge of Descriptive Mentality, understands the individual industrial psychology of the different members of his division and is thus enabled to direct them to congenial vocations, so the *Servitress*, through a knowledge of Descriptive Mentality, will understand the individual attractions and aversions of the members of her division in their material surroundings. She will in no degree impose her taste upon others, but will expertly assist them to satisfy their own inherent taste.

All of the present day nerve-racking, price-haggling and chasing from store to store for “bargains” in household furnishings, as in all other lines, will be abolished. In the *Merchant's* Department the *Servitress* will have manifold schemes of furnishings presented solely for the satisfaction of the purchaser's taste; no officious salesman, anxious to make a big “salesbook” to his own advantage, will endeavor to induce customers to buy anything whatsoever against their best judgment.

There will be no private profit hotels, restaurants, cafes and boarding houses. All of these and similar institutions will be carried on under the direction of the *Patroness* and the *Stewardess*. The *Servitress* will assist these officers in the duties of serving. She will attend to the ornamentation and the care of the Unitary Homes and of the public dining rooms,

and will superintend the staff of domestic service wherever such superintendence is required by any association of society.

Importance of Sympathetic Surroundings

Certain temperaments are by virtue of the laws of mentality sympathetic with certain lines, contours, surfaces, colors, combinations and expressions of material things. Different people instinctively, whether they are conscious of it or not, take satisfaction in those material things which arouse a natural response in their own mentality. With such surroundings they are "at peace", "feel at home", are "thrilled", "exalted", "invigorated" or "set up for work". The austere surroundings of the monk's cell stimulate the characteristics of austerity. That the devil is always painted red is significant; the imagination balks at the suggestion of a white devil.

The faculty of Sensuousness demands expression in material surroundings. When means for its normal satisfaction are not afforded in the home, it not infrequently urges men and women to seek its satisfaction elsewhere. Some turn to the pretentious gorgeousness of certain public hostelrys or to the luxurious apartments of the more prosperous members of the demi monde, others to low and lower resorts where garish appointments make their glitter and tinsel appeal to this faculty. Obviously, when the natural desire of men and women for comradeship and for surroundings *harmonious with themselves* are realized in the home, they will have no temptation to seek its gratification elsewhere.

Sex Education

The accomplishment of enlightened and enjoyable family life is the first and greatest concern of all progressive effort. It is above and beyond the life of the individual of today, because it is the moulder of the lives of the many individuals of the future.

Of all social relations marriage is the most essential, the most organically fundamental and the most significant. It is the relation where the best intelligence of the race should be focused. Everything that tends to its ennoblement and to its harmonious perpetuity should be our primary obligation.

First of all, there must be open recognition of the great primal law of sex attraction. That discussion of it in the family has been practically tabooed, that it has been seduously kept under cover in educational schemes and curriculums, that even the psychologists of the day who are supposed to be dealing with the laws of man's being have seemed to think that this great biologic law must be expurgated from their text books, is unquestionably the cause of much of the alarmingly prevalent venereal diseases, of the white slave traffic, of conjugal antagonism and misery, of divorces and of prostitution within, as well as without, the marriage bond.

Origin of Sex Attraction

Strength and power in man, beauty and grace in woman, are not the biologic elements in sex attractions. Power and beauty are in themselves universally attractive, and rightly so. They reach deeper than the outward surface of things; they are the results of interior forces and states. Each kind of beauty is an expression of its own special men-

tal energy. The more harmonious the operative forces in a living body are, the more beautiful its outward manifestation will be. The origin of love, however, is not beauty, power, will or intellect. These may augment, but they do not create, sex attraction.

In the radiance of the energies of the faculties of affection and in the transfer or commingling of those energies between two people is found the origin of love between all human beings. This is just as true, specifically, as is the well recognized fact that other certain forms of mental energy are the origins of thought and of volition.

Each mental faculty has its own peculiar kind of energy. The energies of the intellect are formative, and those of the will are dynamic; these are largely confined to the individual mentality, although they may be consciously radiated. But the energies of the affections involuntarily radiate to others. They attract or repel in proportion to their harmony or dis-harmony with the energies of other individuals.

Harmonic mental forces of two persons alone can account for the constancy of mutual attraction; only the presence of such forces can unitize the factors that form the choice of mates, or unitize that synarchy of thought, feeling and will, so that the multitude of life's actions become compatible between two persons.

The mutual attraction of two people, two women, two men or one of each sex of unlike temperaments and characters is due to the law of chords, i. e., that concords of similar qualities, whether or not of equal quantities, usually attract. These responsive harmonies are attractive in proportion to their inten-

sity. Likeness, or synchrony, usually neutralizes or repels. The states of attraction or repulsion are augmented or diminished by the harmony or discords of other faculties.

Sex love—not lust which is a perversion—can be accounted for by no law other than the attraction of specific forms of affection radiating from the person loved. These forces can be modified by a great variety of mental and vital influences, all of which are subject to change. Because of this liability to change, it is as necessary to create and to sustain sex affection as it is to create and to sustain any other kind of power.

Mutual Responsiveness

The energies of affection have a wide variety of qualities, growing more complex as their possessors rise in the scale of mentality, and becoming, at the same time, less and less subject to artificial conventions.

In the social life of man the energies of sex love are so markedly dual, their satisfaction so normally reciprocal, and their harmonies so dependent upon the attractive and radiant energies of a responding mate, that when mutual attraction ceases these energies may very readily become negative, repellant and destructive. The very complexity of these mental energies defeats any tendency to neutrality.

A life of antagonism or of indifference or of destructive forbearance toward related persons, any one of which may cause degradation of personality and spirituality, should be looked upon as personal and public injury, and should be taken into account in the formulation of social laws.

Those energies governed by the Law of Sexality should have as much right to personal choice of expression, to self-defence against their violation and to the courtesy of their negation as have the energies of other faculties rights to expression, protection and negation. But all human rights must be claimed and asserted before they exist; those relating to sexuality are no exception.

The great fundamental essentials to marriage can only be sublimated by increasing individual nobility. The richer life of the coming age will modulate marriage laws and ideals to conform to the needs of the higher emotions of mankind. No one need fear that any disrupting of social institutions will result from perfecting the conditions for normal sex expression, from making marriage an enhancement of life, a mutual duality that transcends all other relations.

On the contrary great good to the race and an increase of individual happiness must result. Freedom from financial stress for the parents and equality of opportunity for their offspring will be the only "Mother's Pension" necessary to insure the state against "race suicide." Both contracting parties being independent economic units, there will be an increase in early marriages and in happier, well-born children. Parasitical wives and alimonious divorcees will be known only historically as the products of an age of economic slavery.

Under Social Harmonism sex love will be an harmonic relation, not an economic arrangement. It will be a mutual aspiration, not a sacrifice to transient passions. It will be a warrant of happiness through cultured sensibility.

As Woman Advances

Woman's place in the scale of government has been the measurement of social life. Proportionately as she has advanced, the whole range of social and civic life has become higher.

The whole race suffers ill through every restriction put upon the rights of expression, of growth and of attainment of woman. It has done so since the race began, albeit, men dominated by the lower, aggressive faculties of mentality have seldom perceived this truth. If the wage-slavery of one sex has compelled the sub-slavery of the other, that does not reduce the facts or the truth one whit, rather, it extends them.

The agitation begun half a century or more ago for "sex equality", "equal wages for equal work", "equal moral standards", "equal suffrage", which has lately been blanketed as the "feminist movement", is beginning to bear upon the general public conscience. These different social movements are open to the criticism that they lack the fundamental plans necessary to make them possible or workable parts of civil and social life.

Governments Need Woman

Social Harmonism makes provision for the official life of woman as the co-equal of man. Woman has an absolute right to a place in the directive life and official activities of government. Not only because she has the same mental constitution that man has, but because the progress and destiny of the race depend as much upon her as upon man, and because the refinement of mankind will be retarded until men and women have places in the government

that are functionally responsive to each other. Neither the "indirect influence" of woman nor minor political rights granted to women will satisfy this need of bi-lateral representation. A direct expression of woman's thought and will is essential. Woman's representation and directive work in the government to be normal must be as definitely and relatively feminine as that of man's should be definitely and relatively masculine.

Woman's Preparation

The contention that "woman is not trained in affairs of state" is void because affairs of state are constantly changing; this must be extensively so until a natural system of state affairs is adopted. Moreover, woman could become thoroughly trained in such affairs in less than one generation. When men have failed under their masculine suffrage to stop poverty, war, misery, crime, waste, drunkenness and other acknowledged evils in endless line, one realizes that it is not the past kind of "training in affairs of state" that is needed, but, rather, training in honesty, virtue and justice. We know of no intelligent person who claims that women have less virtue, honesty and justice than men have.

Competent skill, power and judgment in the life of woman are as much the results of attractive interests and normal opportunities as they are in the life of man. Woman is entitled by nature and by the laws of her constitution to the sum total of all of the possibilities of her life, to all of the mental, spiritual and physical rights of her nature and to the products of her efforts. She is entitled to reach the utmost altitude of power that can exist

in the sphere of her full half of human effort. As the joint creator of human life from generation to generation, woman is entitled to full final judgment concerning the course, the method of action and the growth of the race from day to day and age to age.

The question as to whether her judgment will be good, indifferent or poor does not enter into the question at all. The laws of nature and the course of the race will determine what kinds of judgment and what kinds of spirituality and of effort she will make. What has the average man to land himself on concerning his political course in the past?

Sophistry, Not Logic

But the great problem is not a problem of "woman's rights." It is the problem of human rights—of men and women and childrens' rights. In our wonderful political economics it is claimed that the "law of supply and demand", with free competition, equal wages for equal work in every field of endeavor, has the final solution to all the equities of existence. It is claimed that this is the natural answer to all social wants and to woman's progress and to questions concerning earned competence. Sophistry and nothing more. How does the "law of supply and demand" benefit the race when men in need and poverty compete with other men in need and poverty, compete for wages and lower opportunities for themselves? When women compete with men, and children compete with women? And men and women and children all blindly struggle with each other to drag all down to greater comparative poverty; no one of the toilers gaining but

very little under the supposed reign of productive discovery.

What a condemnable system of life it is where the more one human being produces, the greater is the relative distress and poverty for the many! Where those of the highest order of intelligence often are most unsuccessful in the search and struggle for competence and plenty.

Sex Criteria

In every age, every nation, even in every degree of civilization wherever poverty, misery, want and struggle have been prevalent, woman has, in an intenser measure than man, been compelled to bear the more uncongenial burdens for the support of life. Nature has created her the criterion of vital endurance, as well as the criterion of beauty; she is the expression of the greatest variety of complex powers of any living thing. Hers is the maximum adaptability in the sum total of all of the functions of existence, while man is the criterion of constructive ability and executive power.

No Economic Barriers

Under Social Harmonism every normal man and woman who have reached the age of maturity and who desire to create and maintain a home will be able to do so. They will be co-contributors to its maintenance, each being an industrial unit. They will have a guarantee that a just proportion of the product of their work will be theirs; they will have governmental assurance that the opportunity to sustain a home will be guaranteed them as long as they are of value to society; they will have the highest

incentive to do and to be their best because they will know that society will esteem them in proportion to their mental, social and physical worth. The caste of wealth will no longer control social relations. The only castes will be those of personal merit and nobility. The vital and spiritual properties of human beings will be more highly prized than in the past. Everyone, by education, will know that from these properties all other properties arise. Then sex love, no longer influenced by economic or caste conditions, will be normal in its choice, will be the criterion of marriages which will be the sources of constant and refined happiness.

Nowhere on earth is it possible today for a mother to *know* that her children will have the security of normal social life and opportunity. How much will be added to the joys of motherhood when the social structure guarantees the security of the child's future no one can now realize. To achieve this security would alone compensate, individually and to the race as a whole, for all the struggle required to establish the organic government of Social Harmonism.

XVI

DEPARTMENT OF FAMILISM

THE LAW OF PARENTITY—ARISING FROM THE MENTAL FUNCTION OF PARENTION.

The forces of Parention endow the family members with affection through which the succession of the family group becomes the organic unit of society. In the preparation for normal family succession, all children are entitled to honorable parentage, to physical support and to organic mental culture.

The child, ultimately, is a citizen of the state much longer than it is a member of its parent's home. The state will provide daily organic culture of all the mental faculties of the youth through effective life studies, games and labors. By well directed self-activity the child and youth's body, will, affection and intellect will be trained for capable and worthy life.

The faculties of the function of Parention are Parentity, Reverence and Patriotism.

The Science of Education arises from Parentity.

Officer: The *Conductor* (masculine).

Branches of Knowledge: organic methods, specialization, mental and physical responses.

The Arts of Conduct arise from Reverence.

Officer: The *Wardess* (feminine).

Branches of Knowledge: truth, heroism, achievements.

The Arts of Emulation arise from Patriotism.

Officer: The *Consulesse* (feminine).

Branches of Knowledge: government, civic duties, celebrations.

The Conductor.

The *Conductor* is the officer of the Science of Education.

He will represent the faculty of Parentity in all of the different social orders.

He will be the general educational adept. It will be his ultimate aim to produce the best possible human product for future citizenship. Human wealth will be held as the highest and most productive kind of wealth. The highest human development, not mental discipline, intellectual acquisition *per se* or money-getting efficiency, will be the primary aim of education. Educational methods will be favored in the degree that they are life-giving.

It will be the office of the *Conductor* to furnish the best procurable physical opportunities and environments for the integral unfolding and development of the young, and by suggestion—not compulsion—to guide the young in their individual use of these opportunities. Acting upon the fundamental principle that growth of any kind—growth of body, of will, of intellect, of affection, of ability, of character—is possible only through *self-activity*, he will search for organic methods in all educational processes and branches. He will see that only such organic methods, as opposed to the formal, self-repressive and the “exam-cramming” methods now generally used, prevail in all education from the

earliest direction of the child to the end of university life.

The daily culture of the mental faculties in their natural order in the circuit of mentality will be arranged by the *Conductor*: To satisfy the feelings, hunger, taste and smell; to perceive through sight; to remember, and to cultivate language and music; to reason, to judge and to construct; to plan, and to choose the means and methods to any desired end; to express social unity and desire; to gain personal poise and mental and physical harmony; to establish dignity and stability of purpose, to organize work and the means for industry; to sense and to estimate values, and to distribute products. Each of these several principles and qualities of culture blend with those nearest it, and several of them may have attention at the same time. Each mental faculty is subject to varying degrees of culture; each has its bodily regions of response, stimulation and control.

The succession of the studies, games and labors of the youth will be arranged and directed by the *Conductor* with a view to developing individuality, personal initiative, emotional depth and varied appreciation of the different arts and sciences, as well as to intellectual attainment and to the individual's industrial value to society.

In the lower grades of learning, the *Conductor*, the *Wardess* and the *Consuless* may be delegated to teach all of the branches. In the higher grades, colleges and universities each mental faculty will be represented by a specialist.

The Wardess

The *Wardess* is the officer of the Arts of Conduct.

She will represent the Faculty of Reverence in all of the different social orders.

She will be one of the three constant teachers, or guides, in the early years of the child's organic educational direction.

She will be the social guardian of the younger children in the Arts of Conduct; she will be guided by the principle that any act of conduct to be free from hypocrisy, sycophancy and timid submission, even in a young child, must be a natural reaction from life, from one's environment. She will call forth from the young children, by means of life-plays, selected stories and unfailing example, the spontaneous reactions of good manners, courtesy, respect and the spirit of universal interest and relatedness.

With the older children and the youth conduct will be self-disciplinary. It will be the duty of the *Wardess* to furnish the right educational stimuli—such as may befit their various ages, degrees of development, and different individualities—for obtaining from the students natural worthy responses and reactions.

Formal “good behaviour” resulting from arbitrary, despotic commands or from the teaching of sentimental “morals” will be unknown. The educational incentives will all be opposed alike to insincerity, timidity and cruelty.

Children will be led to revere life and truth by being early brought into inquisitive contact with realities—with things, with life—instead of having their memories burdened and their interests dead-

ened by the unmeaning symbols of things. They will be led to applaud deeds of heroism in daily life, and to honor all worthy achievements in science, art, construction, invention, discovery, and social betterment.

The Consules

The *Consules* is the officer of the Arts of Emulation.

She will represent the faculty of Patriotism in all of the different social orders.

She will teach that patriotism demands the constant immediate activity of every citizen to maintain an established good government, and to promote a still better government. Her two chief branches of education will be historical patriotism, as recorded in all past history, and present civic duty. This latter will cover the whole governmental area, it being a training for active, honorable citizenship.

The *Consules* will have supervision of all pageants, festivals, music-fests, testimonials and other public celebrations, for children and adults, that commemorate heroic deeds, civic achievements and patriotic service.

The three special officers of the Department of Parentity will have the assistance of the *Culturist*, the *Urbanist*, the *Ensigness* and the *Servitress* in their educational and civic work.

Antithetic Educational Methods

As Social Harmonism is an organic government based upon the natural laws of the mental organism, its educational methods must, perforce, be organic,

must be such as will develop the whole man, develop all of the faculties of his intellect, will and affection.

Based upon such laws and with such an object in view, the methods pursued will naturally be widely different from those generally employed in the educational institutions of today where, according to the accepted psychology and metaphysics, the mind is an abstraction, a unit without form or extension; its functions being without sequence, its "point of contrast" with the physical body being unknown, and the method of approach to it through the senses being quite beyond itself to fathom.

Deadening and Corrupting the Child's Mind

Notwithstanding this accepted mind-unit idea most of our present educational systems, with astonishing inconsistency, imply that mental capabilities are like bins in a warehouse, each to be filled in any order most convenient to the vender.

The educational methods of today, with a few rare exceptions, are open to the indictment (a) of repressing the natural unfoldment of the child by placing it in such formal surroundings that spontaneous, free reactions of the child are impossible; (b) of dulling the instinctive "hungers" of the child *to know* by making it deal with symbols instead of realities; (c) of stunting the moral sense and of implanting the seeds of insincerity, hypocrisy and dishonesty in the student's mind by vicious forms of discipline which may compel body obedience, but which leave the will insubordinate, and by wrong emphasis on the importance of "grades" and "exams" which leads students to cheat and graft; and (d) of com-

mercializing education so that no one asks of a proposed course, "Is it life-giving?" "Will it make for character or better citizenship?" Instead, the supreme test is, "Is it money-getting?" Or, "Will it bake bread?" as Emerson long ago summed up the tendency of modern life.

Truth not in Symbols

To the child the world is composed of actors and actions. A child's mind masses the attributes in objects as nature masses them. Only as speculative reasoning relates the symbols of attributes to each other and seems to set them out as entities, does the imagination seemingly separate the action from the actor.

Of real things a child does not easily tire. Of mere memory symbols, of words as "abstract" formulae, its mentality soon wearies.

The organic education of Social Harmonism will do away with inhibiting, negative restraints of human development, and will furnish positive, vital stimuli for bodily, intellectual and moral growth. It will hold that moral sensibility can only be developed through a *sincere personal experience*, that any other attempt to develop it is apt to result in sentimentality or cowardice or hypocrisy.

This education is founded upon the facts that all truth is in things, that truth is concrete and embodied, that the senses are the doorways to knowledge through which the impulses of the whole world's actions enter the mental arena of the child.

A large part of this organic education will be carried on outdoors among living things. The series

of nature studies, life studies, play-works, physics, chemistry and biology, all belong largely to the processes of nature in the garden, woods and field.

Direct Experience the Best Teacher

Manual Training, inclusively interpreted, will be made a large part of organic education. Beginning with the three years' old tots in the Community Play Shops, who are guided—not forced—to do useful and social acts with things, it will extend up through all stages of growth to the craftsman-students in the shop and the scientists in the laboratory of the highest educational institution. Mechanical shops, gymnasiums, art-work shops, vocational, governmental, social and historical games, and the innumerable outdoor allurements and vocations will all contribute to the education of the mental faculties through physical activities.

Whatever of usefulness and beauty a child or youth can learn by direct experience, instead of learning *about it* from books, he will have an opportunity of knowing "first hand." Moreover, children will have the satisfaction of seeing the products of their self-education efforts utilized, whenever it is possible, in their own social life or in the larger life of the community.

Doing Instead of Memorizing

Books will hold secondary place in the educational scheme. They will be used as means to enlarge or more fully to interpret personal observation and experience, and as a source of intellectual pleasure, not as texts to be memorized. The same is true regarding the teaching or supervision by the dif-

ferent Department officers. They will teach by facts, by life, by practical demonstration rather than from books.

Organic education will not compel any child or youth to squander months and years upon some subject for which he has no natural aptitude. The normal reactions and responses of the child or youth considered with his dominant mental faculties will furnish the criteria for his specialized work. By clustering incentives and inducements for self-activity and development around a dominant ability of the child or youth, not only will the preparation for the most satisfying life work be made, but real individuality—rare as it is socially delightful—will be promoted.

Safeguards Against Degradation

Organic education will awaken every student's mind to all of its capabilities, it will prepare him or her for a life of industrial worth and honor, it will fit him or her to fill a valuable place in the social structure. And more: It will educate his or her affectional faculties to a sense of refinement and of constancy in intimate relationships. It will teach mastery of self through a knowledge of natural laws and their results, thus forestalling blind gropings in the quagmires of ignorance, deceit, passion and debauchery.

The young man or woman, on reaching maturity, will understand laws, causes and effects, and will know that the social structure of which he or she is a part will hold every unit responsible for any injury done to that structure as a whole. Such knowl-

edge will foster self-restraint and promote clean, wholesome social lives.

Education Based on Natural Laws

Everywhere integral organic education will establish the identity of the nature of an object and its uses with the attributes it is shown to possess. It will make the four natural sources of practical life the constant origin of pleasure, usefulness and growth, namely: biology, the science of organic things; spiridonomy, the science of organic laws; chemistry, the science of inorganic materials; and physics, the mass results of chemistry.

These sciences relate to all objects, animate or inanimate; one or all of them enter into every human endeavor, be it great or small. Coming into a vital understanding of these sciences and of their laws, forces and effects, constitutes the foundation of all knowledge.

Students will be led (a) to study the nature of an object in its static and concrete state with those attributes that cluster around it, as, shape, outline, individuality, color, size, weight and number; (b) to study its habits, that is, its capacity for conduction, reflection, refraction, conservation, resistance, cohesion and adhesion; its molecular changes, as, its fluidity, gaseous and solid states, texture and density, its forces of government by organic and inorganic energies; (c) to discover all the laws that are acting in an object and the relation of these laws to each other, and to work out their corollaries; (d) to find the object's final utility in the scheme of life and purpose; and, finally, (e) to trace a single law through the largest possible number of actions and

objects. The student will thus be cultivating the highest form of reasoning and the highest quality of knowledge.

Theodore Parker said that the metaphysicians started with nothing, intending to discover more of it, and that they were eminently successful in their search. Integral organic education starts with an exactly opposite premise. It starts with the known truths of the physical and spiritual realities and substances of the universe, and it has confidence that through the investigation of the laws of both, the whole truth, approximately, will be finally known.

XVII

DEPARTMENT OF HOME

THE LAW OF BODILY WANTS—ARISING FROM THE MENTAL FUNCTION OF SENSATION.

Every living object in order to reach the perfection of functions under which it is created must have nutrition, protection from elements and essential body comfort.

Every human being is entitled by the laws of nature to an opportunity for the creation of vitality and health, and is entitled to a normal amount of freedom—freedom from stressfulness, whether it arises from undue pressure of work or from family or social obligation. To make the conditions for such normal freedom in the lives of home workers provision is made for easement in house care, for social Unitary Homes and for scientific home sanitation.

The faculties of the function of Sensation are Impression (or Aurasense) Feeling and Appetite.

The Arts of Health Culture arise from Impression.

Officer: The *Sanatist* (feminine).

Branches of Knowledge: hygiene, sanitation, healing.

The Arts of Fostering arise from Feeling.

Officer: The *Patroness* (feminine).

Branches of Knowledge: incentives, specialized activities, mentology.

The Arts of Purveying arise from Appetite.

Officer: The *Steward* (masculine).

Branches of Knowledge: food inspection, supplies, cuisinery.

The Sanitist

The *Sanitist* is the officer of the Arts of Health.

She will represent the faculty of Impression in all of the orders of the government.

Her aim will be to maintain the health of the community. She will be the practical hygienist and physician of her territorial division. As such she will not be limited in her methods of treatment to any one cult or "school" of medicine. On the contrary she will promote all rational forms of treatment for alleviating mental and physical inharmonies.

Directly and indirectly she will labor to prevent, to control and to eradicate all causes of disease. She will enforce the strictest regulations aiming for the extermination of disease-innoculating and disease-carrying insects; she will search for the most approved scientific means to prevent the spread of communicable diseases, and for the methods of isolation for those afflicted with infectious diseases which shall afford the best condition for their recovery and yet shall not jeopardize the health of others.

Street cleaning, the disposal of garbage and other refuse, house and office renovation where it is necessary to *enforce* such means to health, and the removal and remodelling of unsanitary buildings will be under her governmental authority.

In all of the territorial divisions a man will be associated with the *Sanitist* in her work; she can delegate to him any part of her work, but his specific branches will be surgery, and the supervision of instruction in First Aid. She will superintend the instruction of her corps of nurses and other assistants.

The Patroness

The *Patroness* is the officer of the Arts of Fostering.

She will represent the faculty of Feeling in all of the different social orders.

As her official title implies, she will "habitually extend material assistance." She will make homes for the homeless. She will make provision for the care and protection of the otherwise socially uncared for members of the different civil units, namely, the homeless orphans, the aged and the invalids who are dependent, the defectives and the insane.

Orphans will be provided for in Group Homes at the head of which will be foster parents—men and women who are heart hungry for children but who have none of their own; only such ones will be considered efficient for the office of foster parents. All of the attractiveness, freedom and opportunities—social and educational—of a family home will be present in these Group Homes.

The aged who are without relatives, and those who have relatives, if they so desire, will live in Companionship Homes. In no sense will these be charity institutions; they will be attractive *homes* for groups of men and women. Various forms of light, enjoyable and remunerative outdoor and indoor

work, for all who are able to work a portion of each day, will be provided.

Members of these Companionship Homes who are able to do so can participate in the social functions of their community; for the others there will be provided in their home pleasant pastimes, as music, social addresses, congenial games and suitable entertainments. The life each day will be made as genial and as related to the fundamental joys of living as possible.

Dependent invalids will live in sanitariums which will be so situated, constructed and conducted as best to minister to them. The *Sanitist*, as hygienist and physician, will coöperate with the *Patroness*.

The insane and defectives of the smaller communities will be transferred to institutions in the larger territorial divisions. The insane will have the best known conditions for their possible restoration. Under all conditions they will be treated humanely.

All mental defectives will be provided for in much the same manner that some, in a few exceptional institutions for defectives, are today provided for. The methods now employed will be continued and extended with the progress of the years.

The laws of eugenics forbid the hope of the early eradication of ancestral taints in the human family, even with the strictest enforcement of governmental statutes for the sterilization of the recognizably unfit for parenthood.

Life Industrial Homes afford hereditary unfortunates opportunities, development through specialized activity, protection and companionship other-

wise impossible to provide for them, even at large financial outlay.

The Steward

The *Steward* is the officer of the Arts of Purveying.

He will represent the faculty of Appetite in all the territorial divisions.

The ultimate object of the *Steward's* vocation will be sustaining and augmenting the vitality of the race. Supplying appetizing food that shall furnish the best possible nutriment for different classes of workers and for persons of different constitutional demands will be the direct means to this ultimate end.

The *Steward* will be an expert food scientist from the "hoof" and the field and the garden to the table. He will be the animal hygienist. He will have charge of the feeding, housing, care and slaughter of all domestic animals and fowls used for food. All meats, milk, butter, eggs and other perishable food articles will pass under the inspection of his Department. The necessity for the inspection of foods in general will be minimized, as there will be no temptation, as there is today, for manufacturers to denature cereals, to use deleterious preservatives, poisonous bleaches, coal tar dyes and non-nutritive saccharine, for there will be no private profit advantages in so doing.

The *Stewards* from the different sections of one country and from different countries which produce different food products will inform each other of their respective supplies and demands; they will arrange through their respective *Merchants* and

Economists for such transference of products, as shall be necessary in order that the people of all sections may have the greatest food variety possible at all seasons. They will have charge of scientifically conducted cold storage plants, which will be used not for "cornering" or exploiting food commodities but as a means of great saving for all of the people, and as a means of supplying the market with many delicious food products out of season. There will be governmental restrictions regarding cold storage.

The *Steward* will teach the scientific nutritive values and energy-producing qualities of various foods. He will advocate "balanced" menus for all meals from the simple breakfast to the most elaborate dining function.

Besides having immediate charge of the cuisines of all public dining establishments, whether or not they are Unitary Homes, he will oversee the cuisine of all the institutions supplemental to home life—those under the general charge of the *Patroness*.

Larger Leisure for Home Makers

Under Social Harmonism, wherever practical, there will be Unitary Homes where several families shall live under one general management. These homes will admit of improved household conveniences, will greatly reduce the relative expense of living, will lessen the tasks of home-keepers, and will secure for them a larger leisure for self-improvement and enjoyment than is otherwise possible. While such homes can give as great exclusiveness and privacy as the one-family home when these are

desired, they will bring to the suburban and agricultural populations a far greater amount of social life and interest than can obtain under the present day schemes of housing.

Unitary Homes will be the antithesis of the great apartment and flat living abodes of a large portion of our urban population. These latter afford no social opportunities, and have no labor-saving community interest. For fifty families in one building there are fifty breakfasts and fifty dinners cooked, fifty dumb-waiters, fifty garbage pails and "fifties" ad. infinitum. In the Unitary Homes many of the necessarily repetitious daily tasks will be "pooled", thus minimizing the time and energy expenditure essential to their execution.

All of the vocations arising from the function of Sensation are essential to the maintenance of physical existence; they are worthy of as great skill and as careful training as are those of any other function. The Arts of Health-Culture, of Fostering and of Purveying are basically essential to the comfort, enjoyment and progress of the race. That society is impoverished in mind and body where the elements of home life are poor or common or lacking in attractiveness.

Organic Existence

The basic law of biology is: Creative substances, governed by their own forms, *act* forces that determine the intimate relations of *substance, form, function* and *succession* of all the organized objects of the universe.

From a concord of organic motion these further laws arise: (a) Organic motions mutually aid and

modify each other, create functional organs of similar qualities in regional relations, establish a degree of structural complexity and then reformulate their type in prenatal forms, (b) organic structures possess universal types, conform to universal modes of development, are perpetuated by reinforcement, and are varied by ratios of present polar forces and by the quality of substances and motion in the region of the object's existence.

Organic substances competent to create universal types and to govern complex structures are necessarily competent to create a vast variety of simple structures; they merely require the essential typical relations in order to create either a simple or a complex structure.

The Organic Guardian

The lowest function in life and the first one that predominates in all life is Sensation.

In man Sensation stands at the outer gate of knowledge. It gives the first warning of the decrease of vitality, gives pain signals of imminent illness and cautions by hunger, cold and fatigue. Through the senses of taste, smell, impression and appetite it furnishes its full share of enjoyment. The normal expression of the organs of this function is the basis of good health.

Sensation includes the powers arising from the faculties of Impression, Feeling and Appetite. It controls the simpler stages of nutrition. The lowest plant and the lowest animal are compelled to exercise some of its forces in some degree in order to live. This exercise of organic force, in an orderly manner, is called vital law.

The selective ability and power of the plant which moulds the necessary substances into vital compounds for the plant's existence are vital, not material, forces. The plant, without sentient knowledge of the needs of its progeny or of its own life, gathers definite forms of vital forces and sensation which, so far as science has been able to determine, are elusively beyond the powers of the physical world and its physical forces.

In the animal kingdom other mental functions are added to that of Sensation. To some extent certain of the higher animals express the nature of seven of the twelve human mental functions.

Low Life Sensibility

Nature, abundant in her ability to protect in every stage of life the necessity of that stage, provident in giving her lower life forms simple organs as the forerunner of higher organs in her higher forms—the pre-type of the complex in the next order—invests the simple life with a sense that we call Impression, or Aurasense.

By this form of sensibility low organisms, plant and animal, are able through organic forces to choose their essential plasma of life, it being only necessary that their living structures be in contact with nutritive substances in order for them to exercise their choice. In higher forms of animal life this sensibility results in nervous action which ultimates in the development of a general nervous system.

This sensibility includes the psychic ability of distinguishing by body contact and organic force the general and, at times, the specific, or generic, quality of the proximate principles of an object.

The intensity of the communicating capacity of Impression—its sensitiveness—depends upon the dominating vital quality of the sensing organism, and of the substance or compound radiating the force conserved.

The capability of the faculty of Impression, or Aurasense—where naturally falls the direction of nature culture—is often confused in our thoughts with that of Inspiration and the Intuitive ability. In distinguishing the attributes and quality of objects, the faculty of Impression is much limited in comparison with the clearness, pitch and interpreting range of the faculty of Intuition. Aurasense is within the mental and physiological field of the plant and animal kingdoms as well as in the human kingdom, while Intuition, which belong to the function of Reflection, is exclusively within the range of human mentality.

XVIII

DEPARTMENT OF COMMERCE

THE LAW OF DISTRIBUTION—ARISING FROM THE MENTAL FUNCTION OF IMPULSION.

The Law of Distribution requires that the products of human effort shall be distributed in accordance with the energy-expense of the effort in their creation, and with the cost of exchange; it requires that the territorial division best fitted for production and exchange of a given product shall be given preference in the production of that product.

This Law also affirms that the cost of distribution shall fall on the individual or the social division benefited by the advantages of production, and that the amount of such cost shall be determined by the proportional cost of all distribution.

The faculties of the function of Impulsion are Aversion, Destruction and Mobility.

The Engineering Arts arise from Aversion.

Officer: The *Engineer* (masculine).

Branches of Knowledge: civil, mechanical and motive engineering.

The Commercial Arts arise from Mobility.

Officer: The *Merchant* (feminine).

Branches of Knowledge: supplies, exchanges, distribution.

The Reproductive Arts arise from Destruction.

Officer: The *Tillman* (masculine).

Branches of Knowledge: fertility, stock-raising, cereals.

The Engineer

The *Engineer* is the officer of the Engineering Arts.

He will represent the faculty of Aversion in all of the official ranks.

He will be the general superintendent of transportation and of industrial power for each of the territorial divisions.

The *National Engineer* will superintend the coöperation of systems of interstate commercial traffic; he will harmonize the mechanical and the construction departments; he will systematize the time-tables and the passenger facilities in accordance with the best interests of the public and with the necessities of commerce.

The *Divisional Engineers* will coöperate with the *National Engineer* in the direct management of the details of the larger systems. They will study the questions of power, fuel, trackage, transport facilities, roadbed, stations, warehouse convenience, branch-line "feeders" and of passenger and freight accommodations.

The state, county and town *Engineers* will manage the systems bounded by their territorial limits, and will coöperate with the officers of the larger systems in perfecting facilities, in reducing cost and waste, and in providing the greatest security against accidents and the loss of life.

The *Engineer* will be closely associated in his work with the *Merchant*, the *Watchman*, the *Economist*, the *Keeper* and the *Surveyor*.

The Merchant

The *Merchant* is the officer of the Commercial Arts.

She will represent the faculty of Mobility in all of the territorial divisions.

She will be the officer who superintends the distribution of all commodities. The work carried on under her direction will take the place of the present retail system. Her work will be greatly simplified by the fact that she will not have to consider matters of personal profit and loss. (For the method of determining values, see Department of Wealth.)

This officer will requisition her supplies through the officers of the Department of Wealth. She will require that packages containing identical goods shall have identical titles and values; she will require that a rational system of quality grades is conformed to, and that no false statements of quality or quantity or materials shall knowingly be made concerning her supplies.

The other departments will keep her informed as to their actual and prospective needs, and concerning their products and surplus; in turn she will inform the *Economist* and the *Keeper* of any surplus she may have received in exchange.

The *Merchant* of the larger divisions will take the place of the disorganized and exceedingly expensive commercial schemes of wholesale, commission, consignment, jobbing, bonding, reshipping, repacking, "exchange" and the auctioneering distribution of today.

The total three-fold waste—waste of time, energy and money—in solicitation for business through agencies and by individual canvassing will be at an end. Advertising, as we now know it, will be

prohibited. Public notification of surplusage and of the needs of any community may be occasionally necessary to facilitate exchange and interstate commerce.

Besides the enormous saving in these processes, the *Merchant* will save approximately forty per cent. of the expense of present-day transportation of merchandize—save it for the producing public, not for monopolistic ownership and needless intermediaries.

Careful estimates indicate an annual waste in the United States of not less than six hundred and fifty million dollars' worth of labor under present systems of transportation, nearly all of which could be saved.

The Tillman

The *Tillman* is the officer of the Reproductive Arts.

He will represent the faculty of Destruction in all of the orders of the government.

He will be the officer who will supervise agriculture. His work will be a series of scientific studies with applied results for the benefit of all. He will organize the methods of production for ex-territorial shipments so that there will be the least amount of waste effort.

He will organize farm villages and other productive domains so as to effect a great saving in expense and in effort. This saving will be made largely by the joint ownership of the more expensive implements and tools, and by the exchange of labor and of products which will simplify the handling of the

products for home use and the surplus products for exchange.

He will test the various fertility qualities of the soil to discover the elements that are lacking, and will scientifically seek the best means of supplying the soil deficiency.

He will thoroughly understand the great economic value of the organic—animal and vegetable—waste of the farm, and will seek the best methods of returning this waste to the soil.

Natural fertilizers—powdered granite, gneiss, felspar, lime rock and other forms of virgin soil—and unused vegetable matter together with the systematized succession and reversion of crops will largely replace the present day highly stimulating chemical—and intoxicating—fertilizers which are sold at great profit by the monopolistic manufacturers of them, and are transported long distances under heavy freight tariffs extorted by monopolistic railroads.

The *Tillman* will study drains and the uses of drainage; he will study drought and the control of the water supply.

He will study agronomy in all its forms, keeping abreast of the latest and best methods of seed culture—of selection and of maturing. He will study soil botany, and the advantages of the local use of organic fertilization, the use of normal insecticides, and the breeding and perfection of insectivorous birds and fowls.

He will study the particular organic principles that are the dominants of individual plant species; instead of using general fertilizers, some of the elements of which his soil may contain enormous quan-

tities, he will apply the *dominant* needed for the particular crop he desires. The local dominant and minus elements of the soil will be determined by a very simple process. Each geological neighborhood will have a series of small-sized experimental plots; each plot will be covered by a different specific dominant fertilizer, and all of the plots will be planted in one and the same grain. The different growths of this grain in the various plots will determine in which chemical elements the soil is most impoverished.

He will study silviculture in the branches that will be of local use and advantage. In this he will make practical use of the facts that an acre of grain will produce annually four times as much fuel as an acre of woodland will produce, and that fruit and nut trees are the cheapest known methods of producing food. A million and a half of adults are at present employed in the United States in wood-working; they annually produce three billion dollars' worth of product, using a "capital" of less than two and a quarter billion dollars.

The *Tillman* will have general supervision of stock-raising, assisted by the *Purveyor*, the *Sanatist* and the *Watchman*.

Demarking Commerce

Commerce, in the broadest sense of the word, includes a very wide range of activities. It has been made to include the purchase, handling and sale of all usable and desired products of industry from their original purchase through their various stages of perfection to their condition of final purchase. The term as here used is somewhat more restricted.

It will be seen that the Departments of Industry and of Wealth, earlier described, are partly retractions from the broadest interpretation of the term, commerce.

The organization of transportation and commerce will be of such character that there will be the least amount of re-shipment, of cross-countering and reversion, re-storage, bondage and re-loading, replacements and counter-hauls, thus saving in thousands of ways and millions of instances, time, labor and material.

Eliminating Enormous Waste

Another avenue of saving will be in discontinuing the vast duplication of properties, much of which is wholly useless, and which would never be were it not for the financial rivalry between great corporations: For instance, two or more lines of railroads running through regions where one line, well administered, would afford ample facilities for the accommodation of the people living in that territory. Such needless duplication of properties, and of the expense of their physical maintenance and operation means enormous financial waste, and an enormous amount of productive energy used in the wrong channels.

Control of Public Utilities

The civilized world pays a high price for its folly in letting the Engineering Arts be owned and managed by individuals and corporations. The vast financial gains—legitimate and speculative—for these and all other public utilities go not into “the public coffers” but into private ones. Such public

utility-arts should, without question, be for the advantage of the whole people.

Under Social Harmonism the Engineering Arts—civil, mechanical and motive engineering—will be carried on much as they are at present, except that all of these arts will be very much more largely functions of the town, county, state and nation than they are now, because of the wholly natural reason that the purpose of these arts is for the communication between masses of the people. All the appliances and products related to these various arts will be owned and managed by the people in order that the people shall receive the fullest benefits from such social-industrial activities.

The highways of the nation are enormously valuable properties of an unassessed nature. Their improvement forms an unestimated sinking fund for futurity; a fund which can be greatly augmented by a nominal increase in expenditure.

Public interest, not private profit, will govern transportation. The Department of Commerce will be second to none in the accumulation of the more permanent physical values, consisting of the roadbeds of common highways, of streets, railroads and canals, the irrigation reservoirs, water-works and the various forms of public improvements.

These latter are now generally bonded to the rich men of the community and of the country. They are not, in reality, properties of the towns, cities, counties or states, but are a perpetual interest-cost, as well as an equipment-burden, upon the public. At the same time they add to the actual values of the adjacent property of the buyers of the bonds.

True, the direct payment for the labor and the

material of these public works is, today, paid for on the completion of the work. The work is done and paid for. Yes, paid by a form of perpetual debt through the issuance of bonds purchased by private citizens.

Under Social Harmonism all debts will cease with the payment for the work. The public body will own the surplus that the bondholder today extorts from the productive mass of men. There will be no dividends declared on any property.

With lands, mines, railroads, telegraphs and other means of commerce and transportation the property of the state or of the local units—that is, the social unit of varying size with which the properties are co-extensive,—with a Department governing these facilities which is under general and special laws enacted by all of the Departments of government, whose officers receive salaries in reasonable proportion to the total production, and to the salaries of officers of other Departments, the whole nation will be served equitably.

XIX

DEPARTMENT OF RULERSHIP

THE LAW OF RANKS—ARISING FROM THE MENTAL FUNCTION OF AMBITION.

The function of Ambition, the general product of which is Rulership, is the origin of government from the lowest to the highest. Without this mental function there would be no desire for government and no ranks among aggregations of people.

This function creates the right to a choice of representatives and of laws, and the right that every mental faculty shall be represented.

The complexity of social relations necessitates that the local details of government shall be carried on by local officers, and that the functions of administration shall be carried on by officers of ascending rank in conformity with the population of each increasing territorial division.

The faculties of the function of Ambition are Dignity, Stability and Laudation.

The Arts of Leadership arise from Dignity.

Officer: The *Protector* (masculine).

Branches of Knowledge: authority, administration, organization.

The Arts of Election arise from Stability.

Officer: The *Electress* (feminine).

Branches of Knowledge: voting, official duties, ranks.

The Arts of Display arise from Laudation.

Officer: The *Ensigness* (feminine).

Branches of Knowledge: value-standards, exhibitions, awards.

The Protector

The *Protector* is the officer of the Arts of Leadership.

He will represent the faculty of Dignity in all of the orders of the government.

His official duties will be of a two-fold nature. First, he will be the general executive officer of the body of which he is a representative; at the instigation of the Central Officers he will enforce the wishes of that body regarding all infringement of its laws. Second, he will be the general consulting and supervising officer of all of the governmental Departments in his division: For illustration, he will consult with the *Altruist* and the *Culturist* for the purpose of adjudicating any personal differences of the members of society when these differences have specific bearing upon the welfare of the division; with the *Justice* and the *Economist* for the adjustment of differences or disputes in matters of equities or of relative productions; with the *Surveyor* and the *Engineer* in matters relating to the territorial boundaries and subdivisions and the inter-divisional relations.

Being without any personal ambition or laudatory desire for the achievements of any single Department, and being officially responsible for the co-ordinate success and stability of all Departments, he will bring an impartial, discriminating judgment to bear upon any rivalry, contest or infringement that may arise between different Departments.

The state and national *Protectors*, in their mutually disinterested efforts to promote the best possible general welfare, will virtually perform the duties that in our present-day government fall under the Departments of the Secretaries of Interior, Agriculture, Labor, the Attorney General and the Postmaster General—that is to say, they will perform such duties of these Departments of our civilism as shall be required under Social Harmonism. They will also work together as a continuing Peace Board for the maintenance of national and international peace and justice.

The Electress

The *Electress* is the officer of the Arts of Election. She will represent the faculty of Stability in all of the official ranks.

She will supervise all elections and the voting on all governmental questions, as the voting of appropriations and for the establishment of new enterprises. A large amount of public business—much of which is now conducted by individuals for self gain—will come under this form of determination and inauguration.

The *Electress* will carry out the legal forms of nominations, of public notices and of preparation for balloting; she will keep the records of nominations, the biography of the candidates, the transient history of the principles and programs of the various candidates. She will join with the *Justice* and the *Recorder* in counting the votes on the election of officers, on any proposition submitted and on the settlement of awards, proposed or granted. Guarding

the rights and needs of the vocational minorities and of the legally incompetent will be a part of her duties.

The *Electress* will be, in a certain sense, the governmental "law and order" officer. She will be on guard against the usurpation of the rights and powers of the people by any scheming or self-seeking minority. She will be closely associated with the *Protector* in his official duties, and will act on the "Board of Inquiry" instituted under the *Culturist's* Department.

The Ensigness

The *Ensigness* is the officer of the Arts of Display.

She will represent the faculty of Laudation in all of the official ranks.

The *Ensigness* will teach that the desire for approval of one's fellowmen is one of the impelling fundamental incentives of human endeavor, that this desire is a natural product of the faculty of Laudation, and that, if rightly directed, it may become the inciting source of marked altruistic accomplishment.

She will teach that the *nature* of one's expression of the faculty of Laudation is a criterion of one's character-growth; that the line of advancement is away from petty, egotistic vain-glory toward impersonal, universal acts—toward "the things that are most excellent."

Governmental recognition of art—sculpture, architecture, literature—produced the Golden Age of Greece. Social Harmonism, through the *Ensigness'* Department, will give governmental recognition and approval of all intellectual and material achievements that shall accrue to the advancement or enhancement of the life of the people as a whole,

whether they are in art, philosophy, inventions, discoveries or achievements in increased or superior industrial productivity.

The *Ensigness* will have a corps of efficient and resourceful men and women whose abilities will be devoted to devising new processes and new means of conservation in all of the Departments of government.

She will inaugurate exhibitions of products, inventions and arts. She will supervise the determination of standards of value and of accomplishment, the competitions, and the awarding of governmental tokens of distinction.

The Genius of True Leadership

Rulership has generally been understood as including the whole operation of government. The function of Ambition from which it arises has, in the past, been chiefly under the dominance of the selfish, lower organs of the will, and its forces of pride, self-esteem, perseverance and display have been exerted for the egotistic benefit of its possessor.

Under Social Harmonism the expression of the function of Ambition is but one-twelfth of the government; this one-twelfth must be co-ordinated with the other eleven-twelfths. The forces of Ambition, which are of a high dynamic quality, will be turned from channels of selfishness and greed into those of altruistic service for all of the people.

The Department of Rulership admits of neither despotic, paternal nor figure-head officers. It requires men and women of wide information regarding the organization, duties and possibilities of every Department of government and of their inter-rela-

tions, men and women having threefold genius for real leadership of their fellowmen—diplomatic genius, executive genius and genius for inspiring others to achieve. They must adjust differences, enforce Departmental reciprocity, and promote progress. Having neutral relations to all the factors of civil life, these officers are placed in the true positions of general welfare promoters. Their extreme efforts will be in the avoidance of infringement by officers of one Department on the rights of another Department.

However, as each Department forms a segment of the entire body of governmental activity, and not a sole power in itself, there will be but little opportunity for conflicts of ultimate jurisdiction. Each Department will, at all times, be under the dominion of majorities of its own assemblies. There will be no appeal, as there is today, to the courts regarding political actions—courts themselves under the influence of politics. The powers that pass the laws should be competent to determine their infringement by their own members.

Sovereign Rights

Sovereignty has been defined as arising in the right of discovery; if it rested there, it could never be changed from the individual or nation that made the discovery. It has been said to rest in the right of contract, but the majority in power can abrogate contract. Others have claimed that it arose in university propriety and, in essence, by gift in perpetuity, as in wills, grants and deeds; but this claim implies perpetuity of value and of power, which rational judgment affirms is impossible.

Sovereignty is the right of majorities arising from their power to enforce their laws of government. That is, sovereignty resides in the intelligence and will of the majority of power. There is no "sovereignty of the individual" except that which is derived from the operation of natural law in creating that right by the will or judgment of the majority of power. It can extend only as far as its agreement or conflict with that majority allows it to extend.

As sovereignty resides in the judgment and will of the majority of power, every constitution is subject to the judgment and will of that majority. As every constitution is subject to the presumption of the existence of unknown laws, of unknown rights, of unknown equations, that is, of unknown majorities of power, *every constitution is subject to change.*

Constitutional Change

Through the ages of the past no provision was made for possible change in government. Every effort of rulership seems to have been based upon the presumption that at its particular date the intelligence and desire of the rulers of society had reached the maximum of human sagacity, had reached the ultimate of the perfection of law and order and social growth. In a large part of the world a similar conception seems to exist today.

We still hear laudatory expressions concerning ancient philosophy, still have reversions to the wisdom of the East; we still search the profundity of the Roman Law; we still recount the subtleties of Greek literature, and we are daily brought in contact with the wanderings of ancient and mediaeval morals, Egyptian, Hebraic, Italian, Old Germanic. Until

within a few centuries hardly any part of the civilized population of the world had a legislative body to formulate laws for the public good.

Century after century philosophers and pessimists arise who plead for the ascetic life; rulers and capitalists arise who would immensely enjoy a return to the orders and castes of India, to the centurian dominion of Rome and to the frugally paid serfdom of Europe.

But so long as *natural law* prevails, there can be no reversion to forms of civilism lower than the existing forms of today. The steady development of the mentality of man, despite the adversities of the ages, from low regions of dominance to higher ones makes this impossible. There must be change in governments, but it will spell progress, not retrogression.

Whenever the conventions of society or the contracts and legacies of individuals become injurious, burdensome or destructive to the welfare and happiness of the many, either through the trend of progress or otherwise, it is the organic right of that many to abnegate such conventions and contracts.

Progress being the result of life and of creative power, every generation has a right to the concepts and changes its progress creates, as well as to the reserve products of the past.

The sovereignty of the majority under Social Harmonism will invest the minority with all the individual rights of the majority, except those of temporal government. The minority will have the individual rights of the majority, for these rights are not something bestowed upon "the party in power," but arise from likeness of function in the individuals of the majority and the minority.

Presumptive Rights

The presumption of the existence of a right may be made the basis of a rule or statute when there is need of that presumption in order to secure greater happiness and good action or when there is an absence of knowledge of natural laws which would be the basis for that right.

Limiting the extension of official power to the boundaries of representative territorial regions, as the precinct, town, county, state and nation, ensures security of rights and guarantees general stability of institutions. Only by such functional representation can a true democracy be built and maintained.

XX

DEPARTMENT OF RELIGION

THE LAW OF RESPONSES—ARISING FROM THE MENTAL FUNCTION OF RELIGION.

This is the law of desire to create responsive harmony and unitive relations with all intelligent life. As the faculties of Religion are static, they only indefinitely realize the cause of their attraction or their own quality or the quality of the objects which their energies attract.

The predominance of the forces of the function of Religion, directed by those of the function of Culture and supported by those of the function of Rulership, will establish unitive relations between mankind and with the spiritual powers of the universe, and will generate in mankind a controlling desire for peace and for living reciprocity and spiritual growth.

The faculties of the function of Religion are Faith, Love and Hope.

The Relationships of Worship arise from Faith.

Officer: The *Minister* (masculine).

Branches of Knowledge: spiritual law, ceremonies, social adjustments.

The Relationships of Unity arise from Love.

Officer: The *Altruist* (feminine).

Branches of Knowledge: applied psychology, character incentives, philanthropy.

The Relationships of Enterprise arise from Hope.

Officer: The *Postalor* (masculine).

Branches of Knowledge: productive enterprises, communication service, interchanges.

The Minister

The *Minister* is the officer of the Relationships of Worship.

He will represent the faculty of Faith in all of the social orders.

He will have general charge of the various religious ceremonies in his territorial division. He will teach the principles of human unity and spiritual perpetuity, will teach that the laws of life are spiritual laws, that worship is a social bond of fact—not a mere bond of profession of faith,—that religion is good purpose turned into action or restraint, as occasion may demand, and that evil is not “the triumph of the flesh over the spirit,” but is wrong acts resulting from the control of the higher mental faculties by the low ones.

The *Minister* will endeavor to neutralize all personal antagonism and discord in his division. He will blend reason, culture and justice in the declarations of religious truths, and will make actions and conduct the criteria of religious development.

He will appeal as much to the intellect and will as to the emotions. He will promulgate the great idealisms, inspirations and esthetics of life gathered from the world's prophetic teachers.

In the early years of Social Harmonism the *Minister's* efforts will be toward the transformation of the world from a social condition of struggle and contention to a condition of amity and concord; when

this latter harmonious condition shall obtain, he will work for its perpetuation.

The Altruist

The *Altruist* is the officer of the Relationships of Unity.

She will represent the faculty of Love in all of the social orders.

Love manifests itself socially, or impersonally, in governmental philanthropy, in helping others to help themselves, in establishing opportunities for a noble self-realization which shall contribute to a higher social unity. It is a necessary factor in positive, enduring culture and personal progress.

The *Altruist* will be the immediate co-worker of the *Minister*. She will promote the positive, active side of spiritual daily life. She will help the members of her territorial division to realize their highest character possibilities, help them to see life "steadily and whole," help them to be conscious arbiters of their own spiritual welfare.

She will seek to forestall intemperance and the dominance of all debasing passions by guiding the youth in mental self-discipline which shall enable them to meet intellectual, emotional and volitional crises with sure self-command.

Practical psychology applied to daily living will be the basis for self-understanding and for attaining self-government. Such character-making elements as the formation of habits, the substitution of one interest for another, the power of concentration, auto-suggestion and the physiological effects of mental states will be demonstrated. Knowing that the will is not only "the moving power in history," but

that it is also the directive agent of the whole mental organism from the lowest and selfish faculties of Sensation to the highest and harmonious faculties of Religion, and knowing that one's highest self-realization is only possible through volitional activity, *rightly stimulated*, the *Altruist* will put much emphasis upon the cultivation of will efficiency. She will demonstrate that through right will guidance a person's so-called mental "tendencies," "moods," "temper," and "disposition" are subject to control and development as much as his voluntary muscles are.

Knowing the influence of the mental energies on the health and vitality, and on one's ability to accomplish one's aims, she will teach that all flowing and rhythmical energies are constructive and vitalizing, that all angular, discordant energies are destructive; that morbidity, false humility and self-pity are devitalizing and generative of ill-health, that positive, hopeful, affirmative attitudes of the mind are sources of vigor and success.

Another part of the *Altruist's* work will be the general supervision of all matters relating to philanthropy; particularly the supervision of those social activities that do not readily fall under the measuring rod of work and production, such as aid in times of calamities, bereavements and mental depression.

The Postalor

The *Postalor* is the officer of the Relationships of Enterprise.

He will represent the faculty of Hope in all of the official ranks.

He will be a "promoter"—a promoter by govern-

mental authority. But the schemes and industrial adventures which he will recommend will not be for the benefit of any corporation or stock company; instead, they will be for the general benefit of every member of the community.

He will investigate the relations of various enterprises, their possible restrictive or advantageous bearing upon each other, and their respective values to society. He will keep alert to opportunities for social and productive enterprises in his district and, through the *Recorder's* Department, will publish them so that the members of society may have the benefit of them.

The *Postalor* will supervise the means of inter-social communication whether it be by mail, telephone, telegraph, cable or otherwise, and will recommend the extending or limiting of such means, as different conditions may demand.

He will supervise the distribution of commercial and industrial information which may be to the financial advantage of his territorial division, and will supervise the general distribution of scientific and utilitarian knowledge—the weather and climatic reports, the public acts of legislation, the facts of discoveries and inventions—and such other matters as may be useful in bringing the whole social organism into harmonious social relations under the activities of the different Departments.

Governmental Philanthropy

Where justice enters into every part of the structure of society and government, philanthropy will, in no sense, be related to charity. It will not be a rendering of assistance or moral uplift to the in-

competent, indigent or depraved, nor will it be the giving of individual assistance to the worthy needy.

Philanthropy will be a governmental expression of brotherly love—a governmental effort to offset community and state losses arising from natural causes. Disasters resulting from the terrible contentions of nature's forces are inevitable. The government will make financial provision, through competent sinking funds, so that there may always be a prompt reorganization of the local regions suffering from any form of natural or unpreventable disaster.

A Utilitarian Religion

In all mentalities more or less of a demarkless faith exists—a faith that is beyond the ken of absolute knowing. Time has proven that, sometimes, such faith is like the efflorescence of the blossoming tree—a subtle prophecy of fruit to come. It should always be a source of inquiry, but never a criterion of action until it has been proved.

The new age will seek to make its religion one of radiant unitive forces, a religion of vividness and of satisfied spiritual desires. Continuous opportunities will be given all men to become conscious of their spiritual powers, and of the inestimable satisfaction which results from the normal expression of these powers in daily life.

The emancipation from economic slavery which Social Harmonism assures every man and woman who obeys the Law of Industry will make favorable conditions, such as the world has never known, for the realization of the unity of the spiritual world.

The greatest need in the life of man is his reception, mastery and response to the spiritual sub-

stances and forces of the system of which he is a part.

The religion of Social Harmonism will not be a religion of faith, of beliefs and ultra human doctrines. It will be a utilitarian religion, a religion of actions, of good intentions carried into helpful social relations. It will be a religion of the *eternal now*. To perpetuate its power and spirituality, it must be a religion of living law. Those who live it must seek the consummation of that social concord that belongs to immortal spirits in the universe of spirit powers, where each minor part rules to the best of its ability in order that each greater part shall reach a nearer degree of perfection.

Religion and Government

There are those who will demur at the mention of governmental officers of Religion, who will demand the "separation of the church and state." Such separation was logical in the past. It was necessary when "the church" designed to rule "the state" and all else pertaining to man's life; when its powers were vested in the few, and its concern was to exert its power by and through the few; when its criterion was in doctrines relating chiefly to an untimed hereafter which was coincident upon doctrinal profession here; when it rested upon an eleventh hour clause of precautionary confession of confidence in the generosity, power, mercy and love of Deity. But in an organic government based upon the mentality of man, the Department of Religion cannot logically be separated from the other Departments of government.

The function of Religion is the highest one in

man's mentality; it is in polarity with the function of Sensation which is the lowest function. The one is the source of his physical wants and desires, the other, of his spiritual. The function of Religion is an harmonic of the function of Culture, a chord of the function of Familism, and a response to the function of Rulership. All functions from the lowest to the highest, are essential all are interdependent.

Religion and government are expressions of natural and spiritual laws. The fundamental truths of religion should be provable to all men of intelligence who will justly consider the natural evidences and laws of religion.

Spiritual Substances and Laws

The enormous blunder of theologians has been their set determination to believe and even to assert that the spiritual world is not governed by knowable laws. This has been a hindrance to all progress. The concept that these laws are not the prime laws of the so-called physical world is a segment of those blunders. No one has seemed to conceive that spiritonic substances and laws govern the natural world in all of its organized modes and motions.

In that part of the world which our senses recognize, experience teaches us that all law is the action of substances, is the action created by or resulting from the forces of substances exerted upon other substances. The uniform method in which these substances act is law. Spiritual laws are subject to exactly the same definition; the uniform methods under which the substances of spirit act is spiritual law.

It is evident that in the spiritonic world the neces-

sity for order and law is even greater than in the materialistic world; it is evident that there are spiritual laws of properties, of polarities, of conservation of energy, of conduction, insulation and relative isolation, laws of interference, resistance and consonance, laws of accretion, acceleration, intensity and laws of numbers and quantivalence. Life requires these laws more than the inorganic world does. That these spiritual laws are as absolute and inviolable in the spiritonic world as are those of chemistry in the chemical world, and that they are in as constant action under their own conditions, as the laws of chemistry are under their own conditions—seems an inevitable conclusion.

Because the substances of spirit differ from those of matter, differ in their forms, sizes, polarities and properties, does not prevent our recognition of them. These properties of spirit substances do not prevent combinations and conditions under which the substances of matter may act upon those of spirit, and those of spirit may act upon the substances of matter, as the contest between the spirit of life and the material chemistry of disorganization.

The various sciences, especially chemistry, had reached a comparatively advanced stage before many now known elements were known or even suspected. Experience and the discovery of new laws furnished new methods of measurement and discovery. Knowledge of delimitations gradually developed.

Materialism Cannot Answer

We shall make but little progress in solving the problems of life so long as we take the inadequate canons of chemistry and physics for the canons of

life and vitality. True, we shall walk in a path far broader, but not in itself more ennobling, than the narrow path of blind faith that led our forefathers into regions of unsolvable mystery.

Materialistic science has said, with an absolutism not in keeping with its proclaimed open-mindedness, that feeling, perception, will and physical volition are results of physical nerve systems composed solely of various chemical complexities, in other words, that all psychical phenomena are results of chemical nervous structures. How and why, they do not know. What are nerve forces? Or, going a little further back, What is vitality? Not the slightest volume of explanation has been given by materialism to explain these questions. Every problem of materialism seems to lead away from, rather than toward, an answer.

The mistake of the materialist is in clinging to disorganizing energies; the mistake of the anchorite is in supposing that a debased instrument can better receive spiritual forces than can a normal one; the mistake of the religious zealot is in not seeing that religious power is interdependent on the intellect and will, that it cannot stand alone; and the mistake of the doctrinaire is in dividing the harmonies of the social order into useless fragments and personal virtues.

Eternal Progress

Justice requires perpetuity of doing in order to gain perpetuity of reward. Unreasonable and unnatural is the Brahmanistic theory of immeasurable years of struggle and restrictions through which, at last, shall be reached a state of inept quietude or

of indistinguishable likeness; such state being conceived, by the followers of Brahman, to be the final state of happiness and purity.

That which is competent needs no accessory. Perfection of life—which is always relative—is in the *doing*, not in the finished product. In that which is finished, decadence ever begins. Eternal progress toward the better, is the only perfection we shall ever know. That progress is an endless epi-ellipse—thought, feeling, work, gain, quietude, rest, recuperation, and again, thought, feeling, work, gain, quietude, rest—endless change.

This endless change moves on to qualities of immortality.

XXI

THE TRANSITION PERIOD

During all past ages mankind with a few prophetic exceptions has been under the dominance of mental faculties below those of the highest mental plane—the plane of Culture, Rulership and Religion. For this reason the aspirations of the world's Great Teachers have not been realized, and measured justice with its resultant general welfare has not obtained.

Now, however, these functions of the highest mental plane are quite generally coming into dominance in man's life. To satisfy their demands a new and an altruistic form of government must be instituted. Such governmental change is inevitable. These functions cannot adequately express themselves through any form of government that is intrinsically individualistic in its nature, as the present so-called republics, monarchies and democracies are.

The forces of these functions, when thoroughly active, augmented by the impelling *force of living necessities*, which is arousing the social consciousness in millions of productive units, the world over, will be so potent that no system of civil or social injustice can withstand them.

The transition from present civilism to the organic government of Social Harmonism can be effected without social rebellion or the infliction of injustice

on any one. The processes of this transition in large centers will, necessarily, be varied from those employed in agricultural communities and in towns.

In the latter local organizations, formed on the working plans of Social Harmonism, can practically demonstrate limited community coöperation—can demonstrate that it pays, even when it is circumscribed in its dealings with larger communities that are still under the old order of industrial warfare.

The system of public accounting and of community adjustment will make the equitable distribution of receipts and expenditures a matter of common knowledge and of general satisfaction.

Reciprocal exchange of capital and machinery, joint-purchasing and distribution, and mutually systematized work will greatly reduce the present waste in labor and expense. A wide series of commissions will be saved by the wholesale purchase of all manufactured articles of use and consumption.

Monopolies which resist the self-protecting rights of these joint-purchasing communities will naturally become the focuses of economic inquiry and defense.

The financial and labor-saving advantages of these local organizations, while very considerable, will be small in comparison with those resulting from the national adoption of Social Harmonism. Much of the present daily confiscation of every working unit's production, whether such unit be a direct producer of the sinews of life, as the farmer, or a cog in the capitalist's human machine in a city office, is in the nature of a subtle, indirect tax.

Local coöperation cannot reach the system of capitalism with its confiscatory processes of profit, interest and rent. In the United States, alone, from

sixteen to twenty billions of dollars of productivity, annually, are swept out of the possible reach of workers in useful vocations. Most of this is "overhead charges" and profits which cannot be affected by local coöperation. Herein, lies the explanation why the coöperative stores of the past have been of no ultimate value to the coöperators.

The productive majority of mankind today suffer their greatest losses through these schemes of profit and confiscation; likewise, they will achieve their greatest gains under the new and altruistic government in the abolishment of all such individualistic financial schemes.

The producing majorities of cities will doubtless begin the process of conserving to themselves their just share of the surplus accruing from their productive energy by reclaiming the public utilities from the bondholders, by establishing publicly owned manufactures of all public supplies and coöperatively owned stores.

The towns, counties, cities and states will have, by the inalienable power of majorities, several processes of transition open to them: (a) the right of eminent domain, (b) extended local taxes for improvements, (c) a rising graduated scale of direct taxation, (d) the control of compensation, and (e) the enforcement or non-enforcement of verdicts rendered against citizens or against the town, county, city or state.

The right of eminent domain is a right belonging to any territorial division. This is a right of the people, resting in the will and conscience of the interested public—a majority of that public.

Every form of taxation has been nullified by some

court and upheld by some other. Direct and indirect taxations are the result of the thought and will of the majorities in power, and are ever and always subject to the majority thought and will.

A rising graduated scale of taxation of individual propriety, transferring the ratio of vested title to the territorial division that contains the taxed property, is a right of interdependent growth and of social defense.

If tariffs can be levied to make some men rich and others poor, they can be levied to neutralize riches and poverty. A rising graduated scale of taxation can be made a scale of equal taxation for equal owner-ships, consequently, can be made "constitutional." The constitution of the United States does not confer on the courts the power to declare laws unconstitutional *and to enforce such declaration*. The enforcement of a verdict is a physical fact, not a declaration.

The control of compensation, either for property or for services rendered, rests with the people of the town, county or state—with the majority of the people. Adjudication for compensation may reach the past as well as the present and future; there is a possibility of retroactive results as well as of futurity debts.

The opposition to precinct, town, county, state and national ownership of real property will come from the owners of the greater part of the bonded indebtedness and of the valuable properties of the different territorial divisions. These citizens will appeal to the courts for protection in their "property rights;" if necessary, they will carry their cases to successively higher courts until they get favorable judgments.

The courts, controlled by monarchical precedents, will hold that these essential transitional acts by the agents and officers of the precincts, towns, counties and states in the establishment of the new form of government are acts of confiscation, and are, therefore, contrary to the federal constitution.

But the mentality of man has risen above the plane of monarchical dominance. The courts, as well as all other governmental machinery that has operated largely for the benefit of the few at the practical subjugation of the many, must, in the future, yield to the will of the intelligent majorities. "The old order changeth, yielding place to new."

The six great civilizations of the past have come into existence by reason of the progress of the mentality of mankind in its search for greater freedom from the unjust restraints enforced by the comparatively few individuals wielding power. When the outward forms of past civilizations are considered, when history is related as the story of individual acts, the history of the world appears like one broad mass of variable progress in which nation-fractions alone are distinguishable. The fact that the grand divisions of civilization have been mental, not geographical, has escaped historian and philosopher, alike.

The discoveries of Alesha Sivatha in the mentality of man prove that, through all the centuries, the balance of power in the human mentality has been advancing from the low regions of the will toward the high regions of the intellect; correspondingly, the concept of human rights has changed from that of security and freedom for the few toward constructed security and normal happiness of all.

If the student of history will make a map of the civil and social life from its beginning to the present time—writing from the bottom of the map, upward—he will find, in the racial progress, the upward succession of mental powers that have dominated each period of history.

He will find that the faculty dominance has ever swung back and forth from the will regions at the back of the head, across different emotional regions at the sides, to the intellect regions of the forehead.

Starting in Sensation and Impulsion at the base of the brain, the mental dominance first rests in the low will regions of the Prehistoric Age which emerged into low imperialism, as found in the Egyptian Age, then it swings forward toward the lowest faculties of the forehead, as expressed in the Mongolian Age, then backward to the will-governed, commercial tendencies of the Assyrians, Phenicians and Hebrews, the Semitic Age, then forward to a higher intellect region in the Hindu Age, then backward to the war-dominated Greco-Roman Age, and again forward to the high intellect region (Science) of the Christian Age.

This ascending mental path of faculty dominance has now reached the highest plane of the mental organism where are blended, with level power, the three unifying functions not heretofore dominant in any government—Culture, Religion and Rulership.

Predicating Science, stimulating Culture, reciprocating Religion and executive Rulership—all united in establishing undeviating justice, industrial security, personal opportunities and social progress—these are the irresistible mental forces of the coming age, the Age of Functional Government.

PLANES OF MENTAL DOMINANCE IN CIVILIZATION

READ FROM BELOW UPWARD

VII AGE OF SOCIAL HARMONISM

Universal wealth—	Spiritonic knowledge—	Collectivism—
Social democracy—	Marital equality—	Natural justice—
Free art schools—	Social reciprocity—	Equal suffrage—
Integral education—	Unitive Interests—	Functional government—
Function of Reception.	Function of Religion.	Function of Ambition.
Culture—	Religion—	Rulership—

THE TRANSITION PERIOD

Dogmatic philosophy—Religious sects—
 Invention—Free public schools—
 Capitalism—Speculation—Poverty—
 Limited monarchies—Republics—
 Function of Reflection.
 Christian Age: Science— VI

Empiric science—Free art—
 Confiscation—Rent—Poverty—
 Empires—Pseudo republics—
 Martial Governments—Juris consults
 Function of Co-action.

V Greco-Roman Age: Industry—

Brahmanism—Buddhism—
 Number places—Geometry—
 Speculative thought—Literature—
 Equal sex nobility—
 Village communities—Castes—
 Function of Retention.
 Hindu Age: Letters— IV

Alphabets—Theocracies—
 Poverty—Wage labor—Gentiles—
 War—Captive slaves—Usucapion—
 Absolute monarchies—
 Patriarchal dominion—Serfdom—
 Function of Defension.

III Semitic Age: Wealth—

Spiritualism—
 Sculpture—Painting—
 Hieroglyphs—Schools—
 Paternalism—Competition—
 Function of Perception.
 Mongolian Age: Art— II

Anthropomorphism—Polytheism—
 Crude agriculture—Iconographs—
 War—Conquest—Slavery—
 Monarchies—Hereditary chiefs—
 Function of Impulsion.

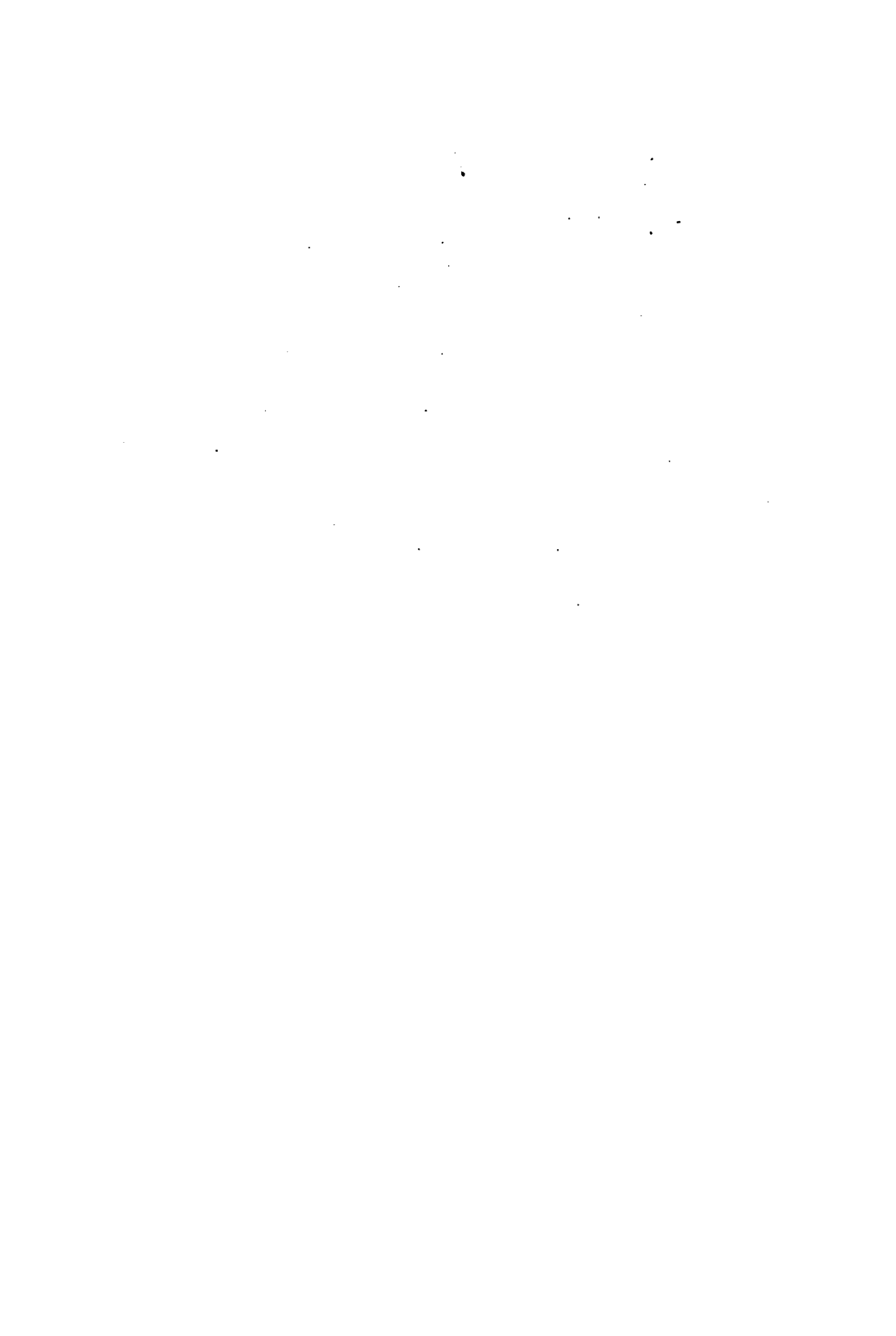
I Egyptian Age: Commerce—

(Intellect
 Dominance)

(Will
 Dominance)

Hecastotheism—Polydaemonism—
 Warrior-castes—Tribes—
 Pastoral life—Nomads—Cave-life—
 Superstition—Myths—Savagism—
 Function of Sensation.
 Prehistoric Age of life.

(READ UPWARD.)



AUG 19 1938

